





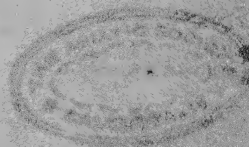


My  
TRAVELS IN THE EAST



KSHITISH CHANDRA BANERJEE

*Globe Trotter.*



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*Dedicated to the sacred memory of my beloved mother.*



## *PREFACE*

I feel joy to-day to express at the very beginning of the preface my deep sense of gratitude to H. H. the Maharajadhiraj of Patiala who highly appreciated my enterprising spirit. In this connection I must also sincerely and humbly thank Pandit Malavyaji, Sir Tej Bahadur Sapru, Dr. Meghnad Saha, Sir N. N. Sircar, Babu Rajendra Prasad, H. H. the Maharaja of Sirmoor State and the Indian and the foreign journalists whose kind and ungrudging assistance helped me not a little to carry out a good part of my programme of World Tour. In course of my travels I had occasions of receiving friendly assistance from many enlightened young men and came also across many generous hearts whom I may not have any opportunity in my life to meet again—to every one of them I take up this opportunity to-day for offering the greetings of love and respect. It will be also an act of ingratitude on my part if I fail to utilise this opportunity in paying my humblest and sincere respect to the greatness

of Mahatma Gandhi whose letter of appreciation of my adventurous spirit inspired me with hope and courage when my spirit failed and despondency came over me in countries far far away from the land of my birth.

While in Madras for a short period after my return from the foreign lands I made a venture of recording my experiences of the tour in this book in great haste and consequently mistakes of various kinds may have cropped up in it. However, I may hope with all apologies that my friends and admirers will please make due allowances for all those errors and receive the book in the same spirit of hospitality and comradeship with which they received their young adventurer, the author of the book, during his travels.

*Calcutta.*  
*4th September,*  
*1936.*

}

*THE AUTHOR.*

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THE AUTHOR

*Born: -*

*Feb. 1912*





# My Travels in the East.

## How the idea came

IN the month of December, 1933, while at Tinsukia in Upper Assam on a short visit to see my ailing brother I happened to come across a few books on travels and adventures of some European young men. Their enterprising careers and thrilling adventures inspired me with hope and courage and I thought of doing something adventurous. But I could not settle anything as to what sort of adventure I should undertake. I thought, I should do something which would testify to the fact that the adventurous and enterprising spirit was not dead in India and that there were young men in India who could brave any difficulty and whose experience could be useful to the nation. Once I planned to climb up the Mount Everest but this idea was dropped as there were difficulties on its way which would be insurmountable to an Indian adventurer. Hence I decided at last to travel through

almost all the important countries of the world on foot and my experiences, I thought, would be useful to the nation. This, I thought, would give me a chance to come in contact with different kinds of people and different customs and social habits. I pondered over this matter again and again for two or three days, because there were many difficulties confronting such an undertaking. The greatest difficulty was the want of money. Because at that time I had only a paltry sum of thirty rupees in my pocket. However, this want did not alter my decision even in the least. So I firmly resolved—"Either I shall return victorious after accomplishing my object or I shall die." I thought that the innumerable difficulties would fade away before the firm determination of my mind. I spoke to my brother about my decision but he did not give me any answer. I did not write to any of my relatives or friends regarding my decision. Only I went to a tailor's shop where I ordered for a *Khaki* suit which cost a few silver coins and I bought other small things such as hat, shoes etc. After buying the necessary articles I found that I had only eleven rupees in my pocket.

# INDIA

## Out to travel

I fixed the 17<sup>TH</sup> day of December, 1933, as the day of my start without consulting any almanac to find out an auspicious moment. On the previous day I told some of my local friends regarding my proposed tour. Hence next morning all my friends came to our lodge to see me off. I rose early in the morning and arranged everything and took my usual break-fast. Then after a few minutes of rest—I dressed myself in new uniform and got ready with a small cloth bag, containing a few necessary articles and some note books and a film camera. I approached, then, my brother and friends to take leave of them and bidding them good-bye I started out from my brother's lodge with rupees eleven only in pocket and firm determination in mind on that fine morning in the midst of cheers of joy. I was going to-wards Bengal.

At dusk I reached a village railway station after walking about thirty miles on foot. The Station Master was courteous and hospitable.

enough to give me a little shelter to pass the night. Next morning I started again after my break-fast. After walking in this way for a few days sometimes with food and sometimes without food and shelter I reached the hilly station of Halflong where I passed the night in the railway station. This place with big hills around looks very beautiful and lovely. The town itself is situated on the hills and these hills are inhabited by the tribes-men who were so long illiterate and savage-like. But thanks to the benevolent activities of the missionaries and the Government—they are now being transformed into civilised people. Now-a-days the natives of these hills are being converted to Christianity.

Early next morning I left that hill-station to continue my journey. But when I arrived near the tenth mile-post, I suddenly found myself surrounded by some dark and strong people armed with big sharpened knives. Their eyes and faces looked cruel and ferocious. One of them silenced me at the point of a dagger and ordered to deliver my belongings without any further delay. So I put my bag down on the ground. They took away my money and the camera and then pointed

to my watch. So long all these people excepting one who was ransacking my bag, were keeping watch on me with their knives. I put off my watch from my hand and gave it over to the man. They went away leaving me in a destitute condition, threatening me with death in case I reported the matter to the police. After reaching the next station I sent an wire to my brother at Tinsukia for some money. I did not report the matter to the police because of its futility at this stage. After staying here for four days I left the place for Badarpur with some money which was sent to me by wire. After passing through the big and hilly forests with great difficulties I reached Badarpur and then passing through Comilla, Dacca, Goalundoo and Ranaghat arrived at Calcutta on the first day of February, 1934, after travelling about one thousand miles from Tinsukia. During this travel I had to face innumerable difficulties as to introducing myself to strangers. So after arriving at Calcutta I felt it necessary to take some introductory letters from men of importance. Hence one day I went to the Science College to see Sir P. C. Roy, the famous Indian Scientist and patriot—the illustrious son of Bengal. I waited until the

arrival of his secretary to whom I explained why I wanted to see Sir P. C. Roy. He requested me to wait and after a few minutes he came back and told me that Dr. Roy was unable to see me and give any letter of introduction. Being disappointed I left the Science College. Next day I approached Dr. S. C. Banerjee, an well-known nationalist with whom I was familiar for a few years for a letter of introduction, but I regret to say that he not only refused to give me any letter of introduction, but tried to discourage me in various ways. Here also being disappointed I approached Mr. A. K. Fuzlul Haque, the then Mayor of Calcutta. He was greatly impressed by my enterprising spirit and gladly gave me a letter of introduction—wishing every success. Once he was a minister under the Government of Bengal. I approached some other noted Bengalees who also gladly received me and gave some letters of introduction and wished every success in my perilous task.

After a few weeks of stay in Calcutta I continued my journey on and passing through Western Bengal, ( Burdwan, Asansol ) Behar, ( Madhupur, Patna, Dinapur, Arah and Buxer )

United Provinces, ( Gazipur, Benares, Mirzapur, Allahabad, and Cawnpur ) Delhi and Ambala

arrived at Kalka, a hill-station at  
**AT** the foot of the Great Himalayas  
**KALKA** on the 17th of August, 1934, after  
encountering various troubles on the way.  
Kalka is a big railway station and the terminus  
of the hill-trains. The biggest and beautiful  
town nearest to Kalka is Kasauli.

On that very day I started from Kalka  
at 4-15 P. M., hoping to reach  
**ROBBERY** Kasauli within two hours.

Inexperienced as I was in mountain  
climbing, I was quite wrong in expecting to  
finish my up-hill journey within two hours.  
I began climbing by the bridle path. But it  
was so difficult to climb that I had to take  
rest at the interval of every fifteen minutes.  
The sun was setting when I had covered only  
one third of the distance. I had no torch-  
light or any match with me. The night was  
very dark. However, in the meantime I saw  
two men coming down. When they came, I  
approached and requested them to give me a match  
if they had any. They were kind and generous  
enough to help me with a match at this hour  
of great need. They asked me to be very



careful because of innumerable dangers so common to that path. So I became a bit frightened and began to climb very swiftly without taking any rest and in this way when I climbed up about half the hilly path—I suddenly saw the light of a torch in a bend which brought much relief to my exhausted self. But when I approached with great hope, I saw some people coming towards me and within a few minutes they came and gave me a strong blow at my left ear and I fell unconscious on the ground then and there. I do not know how long I was in that unconscious state. But when I regained my consciousness, I saw my wrist-watch missing and the note books and clothes scattered hither and thither. I rose up on my feet again though I was feeling very weak. I collected my scattered articles and approached the nearby waterfall where I washed my head and face and taking a little rest there, continued my journey again. It was about eleven at night when I reached Kasauli where I went to the Police Station for a little shelter for the night. The Police Officers here were very hospitable and they cordially received me at so late hours of the night.

Kasauli is a beautiful town with only a few thousands of inhabitants. It is situated about six thousands feet above sea level. So the roads run very up and down. There is one "Monkey Point" in this town which is said to be three feet higher than Simla. Here is located the famous hospital for anti-rabbit treatment. It is said to be

AT the oldest hospital of its kind in  
KASAULI India and has saved many  
thousands of precious lives. Kasauli  
is also a summer resort, but here it is not  
safe to keep windows always open, for clouds  
now and then enter the rooms and  
damp the articles. From the highest point  
of this town when one looks around—a series  
of small hills is seen far and near.

After two days rest at Kasauli I left  
for Simla—arriving there after five days.

Simla is a fine city. It is situated  
on a height of six thousands feet above  
sea level. It is the summer

IN capital of India. So with the  
SIMLA advent of the summer all the  
offices of the Central Government  
are shifted there and for a few months it  
puts on a gala appearance and becomes a very  
active and busy health resort.

While I was here—I got an invitation letter from His Highness the Maharajadhiraj of Patiala who was then staying at Chail—his summer Capital which was only  
**AT** twenty miles off Simla. It is  
**CHAIL** also a beautiful town—situated on almost the same height. Here is one cricket ground which has been constructed on a hill-top and is one of the most beautiful grounds constructed on such a height in the whole world. In a corner of this town I used to sit on a piece of rock every evening to see the varied and charming beauties of the sky. In the evening when the rays of the setting sun fell on the silvery waters of the far off Sutlej and changed the colour of the mountains—I sat motionless and still under the darkening shades of the evening sky and became absorbed in the beauties of nature.

After a few days stay here as the guest of the Maharaja—one afternoon I had the honour to have an interview with His Highness. I was struck by his simplicity and unostentatious manners. His Highness, simply dressed—was resting on an ordinary chair in his audience hall. Most affectionately he received

me and introduced to his son—the Crown Prince and to his son-in-law. The interview lasted for about half an hour. His Highness was so much impressed by my enterprising spirit that next morning he sent me a handsome donation and a film camera as a token of his appreciation of my adventurous spirit.

After staying here for a couple of days I left the beautiful Chail to continue my journey on. Travelling about two hundreds miles along the great Himalayan Range with great difficulties I came to Amritsar—the holy city of the Sikhs.

From here I proceeded on to Peshawar—the frontier town of India. From there I returned to Delhi and proceeding through Agra—the home of Taj—the dream in marble and through Dholpur, a native state, arrived at Gwalior and put up with Mr. S. N. Dutta—the state

AT  
GWALIOR

engineer. This state was then governed by a council of Regency. The city is surrounded by small hills. It contains a number of historical places. The famous fort of Gwalior, though centuries old, is still in magnificent condition. The one portion of this famous fort is now occupied

by the British Regiment. The other portion which is open to the public, contains the famous palace of Raja Man Singh and some temples. At the gate of this fort, stands the archeological museum where amongst other things of archeological importance are to be seen three pictures of the great heroine Rani Lakshmi Bai in male attire. Adjacent to this fort lies the King George Park in which there is a zoological garden and a number of beautiful buildings known as Jal-Bihar. The best and beautiful part of this city is the Baag surrounded by many beautiful edifices such as the High Court, the Imperial Bank, the General Post Office and the city market—with the marble statue of the late Maharaja in the centre.

After a short stay at Gwalior, I left for Antri. Antri was not far away from the above city. But the whole distance ROBBERY was covered by deep forests infested with wild beasts. Sometimes famous hunters visit this forest for games. In the morning I started from Gwalior and when I passed the first mile-post in the forest—I heard some human voices at a distance which relieved me greatly. So after a few

minutes of swift walking when I passed a bend—I saw five native men armed with small guns going very slowly. The state people of Gwalior need not require any license to carry guns. So I was not surprised seeing them carrying guns. Taking them to be simple villagers, I made acquaintance with them. But ere we had proceeded far, they fell upon me to my horror and surprise and robbed me of the little cash I had.

After their disappearance I picked up my things and proceeded again with rapid steps for fear of being attacked by wild beasts. After two hours of walking I arrived at Antri—a small village where I asked the hospitality of the railway station master. He received me most cordially.

After a days' halt here I continued my journey on and passing through Central India and Orissa came back to Calcutta and then

proceeding through Dacca, Comilla  
AT and Feni arrived at Sitakundu—  
SITAKUNDU the famous holy place of the  
Hindoos in one fine morning and put up in  
the Police Station, for the residents of  
this town were too afraid to give me shelter  
because of the political unrest there,

though I possessed necessary credentials. After resting for a few hours at this station I set out at about three in the afternoon to see the famous Hindoo temples—situated on the hills at a little distance. After a few minutes rest at the foot of the hill I began climbing. After a little distance above, the way bifurcated and went in two different directions—one led to the temple of Birupaksha and the other to the temple of Chandranath. These two temples are erected on two different hill-tops. There is a bridle path which connects one temple with the other. The Chandranath hill is bigger. I took the left hand way to reach Birupaksha. After visiting this temple I hurried to reach the Chandranath temple. From Chandranath when I was coming down—it became a little dark, because the sun had set about half an hour before. After climbing down about one hundred steps I came to a steep and dark place. Here by its sides lay deep jungles and at a little distance there was a fall. Passing the bend when I came down only six steps—I saw, to my great horror and surprise, a big tiger standing below about twenty five steps beneath my feet. Fortunately he didn't see me. I jumped

back and began to climb. Before passing the bend when I looked back—my eyes were attracted by his dazzling eyes. Now within a minutes time I disappeared behind the bend and climbed up the hill and took rest on a tree which was standing near the temple. I climbed the tree—because the temple doors were locked. I passed that awful night in midst of stillness and darkness which sometimes was disturbed by the roarings of the wild beasts.

Next morning I left the town for Chittagong, the famous sea port. Here I put up with Mr. S. N. Chatterjee. In the outskirt of this town there is a centuries old historical pond where innumerable big and small tortoises can be found. Regarding these tortoises a very interesting story is heard. It is said that the famous mahomedan saint Hazarat Sekh Sultan Baijid Bostome used to offer prayers near this pond. One day he, being disgusted with some ghosts who now and then disturbed him in his prayer, cursed them to be tortoises and asked to remain in this pond.

Now-a-days these tortoises are held in high regard by the mahomedans and so they



never kill or allow anybody to kill these tortoises.

That mahomedan saint died here and was buried on a little hill near this pond. On the burial ground a mosque was built in 817 A. D. by Nawab Nasarat Jang and Nawab Ghazi Sah. This mosque though centuries old, is still in good condition.

After a few days stay at Chittagong I left for Akyab—the first district and divisional head quarter of Burma.

# BURMA

AFTER a few days walk through many deep forests I arrived at Akyab and put up with Mr. B. N. Ghosal, a local rice-  
AT  
AKYAB merchant.

It is a district and divisional town of Burma. Most of its inhabitants are Indians. Here I got the first hand knowledge of the Burmans regarding their social customs and ways of living and their famous Pagodas. In the streets of this town I saw innumerable Burman Phoongys with begging bowls in their hands and saw them approaching every door for alms.

The social customs, the dresses or the appearances of the Burmans are quite different from those of the Indians. Burma though politically included in the Indian Empire, has no similarity with the rest of India.

Akyab is a small town—situated at the point where the river has fallen into the Bay of Bengal. The roads are neat and clean with small ~~wholes~~ <sup>wholes</sup> houses on either sides of them.



59556

The most beautiful part of the town is the place where the river has met the sea. Here the municipality has placed some benches under a shed for the public to enjoy the pleasant mornings and evenings on the sea beach.

After a few days stay in this town I continued my journey on and passing through innumerable hills, thick with deep forests, came to Rangoon, the capital of Burma, via Basin on the 11th May, 1935, after completing a journey of 9125 miles on foot in 510 days.

From Akyab to Basin there is no road but a bridle path which runs through hills, full of dense forests, where it is extremely difficult to find out any place for shelter. By this way sometimes Chittagonian merchants travel to Rangoon. Fortunately I met such a party of merchants. In course of our travels through those forests we met some tribesmen who ran away when we tried to approach them. In those hills there is a kind of small snakes which live on trees and sometimes fall on passers-by and bite them to death. So to avoid those poisonous snakes we used to walk with umbrellas spread. On one occasion we saw an wild elephant—blocking the narrow

SNAKES

AND

ELEPHANT

path. So we gathered some dry woods and set on fire to scare away the elephant. This device had its effect and the wild animal went away at the sight of the fire—making room for us to pass on.

After arriving at Rangoon I approached Mr.

K. L. Dutta, the superintendent of the

IN THE  
CAPITAL OF  
BURMA

A. G. office, at his house at Kalabasti who received me most cordially with his characteristic smile.

Rangoon is a beautiful city with a population of about three hundred and fifty thousands. It is very neat and clean and almost all the roads run at right angles with innumerable palatial buildings on both the sides. The city contains some beautiful squares and parks. The neatness and cleanness, the flower gardens, the lake and the world famous Shwe-Dagon Pagoda which is covered with plates of pure gold from base to summit—all together make this city most attractive to the foreigners. The visitors are also attracted when the Burman ladies are out for evening stroll on the streets, dressed in gorgeous *Sarong* with their beautifully dressed long hair. They are the Burman ladies who are the most independent in their household and external affairs.

While in Rangoon, I bought a bicycle to continue my journey on and after a few days stay I left the city on the cycle for Mandalay—the old capital of Burma. After a few hours of pedaling through the villages I reached Pegu,

AT  
PEGU

a small town, where I was entertained by Mr. R. C. Chakravorty, a pleader in the district court, for the day.

Pegu is a small district town and is only fifty six miles off Rangoon. It is well known to the travellers for the famous image of “Lying Buddha.” This image is said to be the biggest of its kind in the world. The length of the image is one hundred and eight feet and the breadth at the shoulders is forty six feet. This great Buddha lies under a big shed.

Next day I left the town for Meiktila—reaching there after two days. Here I put up in the P. W. D. Dak Bungalow. I was

AT  
MEIKTILA

too much fatigued on that day and so when I went to bed at night, I fell deep asleep in a moments time. Next morning when I rose up from my bed—to my surprise I saw my small suit-case broken and the money and the film camera missing. I could not find out the mystery. So I hurried to the Police Station

and reported the matter there. In the evening a meeting was organised by the local youngmen to receive me and they presented me with a purse to encourage my enterprising spirit.

Meiktila is a small town situated on a small hill. So all the roads run up and down. This small town looks beautiful because of the adjacent big lake which supplies drinking water to the neighbouring population.

Next morning I left the town and arrived at Mandalay—the old capital of Burma, after cycling for three days through some small towns and villages. In this city I stayed for a couple of days with Mr. A. C. Bose.

IN  
MANDALAY

It is a small city spread over a large area. It was founded by king Mindon—the father of king Theebow, in 1856, who, for various inconveniences, shifted his capital from Amarapura which was only nine miles off Mandalay. It is said that this city was constructed under the guidance of a French Engineer. Here one has to experience many dust storms which blind the eyes of the road travellers. The city is so big that the question of watering the streets or metalling the entire roads is beyond the financial capacity of the municipality.

The city contains the Royal palace of the past kings which was constructed on a big area. This Palace is surrounded by high walls with a big moat around which always remains filled with water. It was strongly guarded by innumerable cannon placed on the outer wall and around the palace. The palace though constructed entirely of wood, contains many beautiful architectural designs on the doors, walls and on the roof which still show the mastery of craftsmanship attained by the Burmans of those days and is still in magnificent condition. The great audience hall contains the Lion-throne or Sinhasana and a few other thrones named as Bee-couch, Deet, Lily and Peacock. All these thrones which once were set with innumerable precious stones and jewels, give us a faint idea of the by-gone splendour and pomp that once attended the Burmese court.

When I left this palace, tears rolled down my cheeks, because the glory that once was Burmans', had now passed away.

Behind the palace at a little distance stands the beautiful but small hill of Mandalay with a few white Pagodas on its crest. Every day this hill remains crowded with devotees of various nations. This hill has lent

additional charm to the beauty of the city. This city contains also the famous "Arakan Pagoda." As it was formerly at Arakan, so it is called Arakan Pagoda. It was brought by the Crown Prince during the reign of Shwe-nan, the King of Amarapura, in 1146 B. C.

Here also there are about eight thousand priests who live on public charities. They are prohibited from cooking their food by their social and religious customs.

After three days stay at Mandalay I left for Maymyo--the summer capital of Burma. After cycling about sixteen miles I came to the foot of the hill. The entire road from Mandalay to Maymyo was of asphalt and was in excellent condition. I began to climb up--sometimes pushing the cycle by hands.

When I reached the thirteenth bend--I felt much fatigued and so I sat on a piece of rock to take rest. By the ROBBERY right side lay deep jungles and by the left there was a depth of a few hundred feet. I was so tired that I began to doze. After sometime I suddenly awoke at some rude words and when I opened my eye-lids--I saw, to my surprise, four young men brandishing knives at me. They



asked me two questions, but I could not follow them. In the mean time one of them was trying to unlock the suit-case. So I stood up and protested but in vain. They broke the lock before my eyes, took away the money and other valuables and then left the place leaving me penniless. After this I could not move a little for a long time. About an hour had passed away when I stood up again and continued my journey onwards—reaching Maymyo in the evening where I put up with Mr. S. C. Mazumder.

This is a small town, but it is the summer resort of the Governor of Burma. It is situated about three thousand  
**AT** five hundred and nineteen feet  
**MAYMYO** above sea level. The roads are very neat and clean. The climate is also healthy. This town is proud of its big lake which supplies drinking water to the inhabitants of the place. This lake has added additional charm to the beauty of the town.

Herefrom one road runs direct to the Siamese border and another to Namkhan—the frontier town of Burma beyond which lies the territory of China. But as these roads remain practically closed during the rainy season—I

could not proceed to China through the frontier of Namkhan though I had an ardent desire to do so. So I made up my mind to proceed to China through the frontier of Bhamo.

I stayed at this beautiful health resort for only two days and on the day following I left the town and came down to Mandalay and thence to Sagaing. I was nearing the Chinese frontier.

Sagaing is a beautiful town situated on a small hill on the left bank of the river Irawady. Being dotted with **SAGAING** innumerable white Pagodas, the town presents a picturesque scene and looks like the dark sky with glazing stars, from the opposite bank of the river.

After a few days halt here I left for Shwebo from where I took a boat for Bhamo—there being no land-route leading to that frontier town. On my arrival there I disposed of my cycle and took a **BHAMO** Chinese boy as my guide and proceeded towards Tengyueh, the first Chinese town, at a distance of one hundred and thirty miles from Bhamo. During the summer, thousands of Chinese transact their business with Burmans through the land

routes of Bhamo and Namkhan. The route of Namkhan is more dangerous than that of Bhamo. But these routes remain closed for the whole of the rainy season because of heavy rains in all these high mountains. Along the route of Bhamo to Tengyueh there are rest houses for travellers at a distance of every twenty miles.

It was during the last week of May that I reached Bhamo. At this time it rains heavily in these regions. So it was impossible to go out side. Yet I decided and continued my journey on—passing through the last British Military Out-post which was only twenty eight miles off Bhamo—with my young interpreter. I thought that the letter given to me by the Chinese Consul-General—introducing to the people of China and requesting them to give every facility, would help me much during my travel in their country. I was too confident in my project and so, throwing aside the advice of my friends and well-wishers I started against the inclemencies of weather. I passed a few days in the rest houses in those dangerous mountains in great suspense—keeping fire always burning in front of my doors. After walking for four days in these forests I came before a hilly stream which was at that time full to its brim owing

to heavy downpour of rains. There was no bridge over it, neither was there any boat to be seen to take me to the other side. So I waited there for two days but in vain. The cruel river refused me passage. So being unable to proceed further by that way, I returned to Bhamo where I got back my cycle and then came back to Rangoon and thence to Margui—the southern point of Burma, whence I took a boat for Penang, one of the noted seaports in the Straits Settlements.

## Burma

Burma, an important province of the British Indian Empire, is bounded on the north by Assam and China ; on the east by China, Annam and Siam; on the south by Siam; the Bay of Bengal forms the west boundary, except at the north-west corner where the province touches the lands of Manipur states and Bengal.

A semi-circle of mountain ranges marks the northern frontier and the country is intersected by hills which trend generally north and south. On the south-west are the

Arakan ( with the Blue Mountain at the north extremity ) and the Tenasserim Hills. Parallel with the Arakan Hills is the range of mountains called the Pegu-Yoma.

There can be no doubt as to the vastness of Burma's mineral resources. Petroleum is found on the banks of the Irawady. There are also some important amber mines and marble quarries. In the ruby mines situated at a distance of about sixty to seventy miles from Mandalay some of the finest specimens of these precious stones have been found. There are also many gold, silver and coal mines; most of them are found in the north-east.

Akyab, Moulmain and Rangoon are the chief ports. Internal communication is carried on mostly by land and the external communication by sea. Now-a-days the government has developed roads and has extended many thousand miles of railway-lines for easy communications for the people.

The population of this province is a little over twelve millions including many hundred thousands of POPULATION foreigners amongst whom AND Indians and Chinese are in PROFESSION greater majority. Indians

mostly Bengalees and Madrasees have penetrated even into the remote villages of the province. Most of the Bengalees are engaged as employees in the Government offices and in Railways and many of them carry on independent professions of lawyers and physicians. Most of the Madrasees do the work of labourers and cultivators; some of them are money-lenders and businessmen. But in case of the Chinese—all are businessmen; they have trade-centres in towns as well as in villages. The towns of the Upper Burma look like Chinese towns because of the predominance of the Chinese.

Most of the Burmans are agriculturists. This province has been divided into two parts called as Upper and Lower Burma. The Lower Burma is a little more densely populated than the Upper. The people of both the parts produce mainly rice which is the principal crop of the province. The people of this province live in a better condition than their brethren in India and starvation is a thing quite foreign to them.

By religion almost all of the Burmans are Buddhists. In this land every village

RELIGION AND FOOD      and town is dotted with innumerable Pagodas and there are thousands of Phoongys or priests everywhere who live on public charity, because their religion enjoins every one of them to lead such a life for some years. When they become Phoongys and lead lives of celibacy, they are strictly bound by religious codes which prohibit them from cooking, smoking and attending to any amusement. But most of the priests are found to violate these laws. They never cook their food. So every morning they come out in the streets with begging bowls in their hands and approach every door for alms. They are prohibited from begging in the afternoon. These priests render much good to the society. They have opened primary schools in every Phoongy Chang (Asram of the Phoongys) in every village to give free education to the masses. They are supreme in the society and so they have to settle many disputes of the people and they act as priests in social and religious festivals.

Rice is the main diet of the Burmans. They take their meals for several times in course of a day, but they never take anything after sunset,

lest they should kill any insect. They find no scruples in taking fish, meat and beef. They never buy live fish. If the fish is found alive, they ask the seller to kill it. Thus the Burmans obey some of their religious instructions.

The Burmans are fair in complexion and possess a good physique. They have flat noses and round faces. Everyone of them, irrespective of sex, wears *Sarong* or *Loongee*.  
 APPEARANCE & DRESS      The males use turbans on their heads, but the females keep long hair and dress it in a beautiful fashion. They are very fashionable. Almost in every house they have got arrangements for ironing clothes and they do it themselves. When the Burman girls come out on the streets in the evening, dressed in gorgeous and coloured *Sarongs* with cigars in their mouths—they look most beautiful in the moon light.

It is the only land, perhaps, in the whole world where women play a most important and independent role in a family life. The women here are quite independent of their husbands. In most of the cases, in villages as well as in towns the women have opened shops and they are found hawking in



the streets. They are the stall holders and they sell flowers in markets and in temples. They are also found as typists in the offices and as labourers in the factories. Thus they earn money and maintain their husbands and children. When these women set out to work—they carry their food with them. After finishing their household works early in the morning they set out for the day's work. The male members do, practically, nothing and while away their time in idle talks and sweet gossips.

POSITION OF THE WOMEN IN THE SOCIETY

The children of Burma receive their education either in schools in Phoongy Changs or in govt. primary schools. In the villages this education is EDUCATION imparted mainly by the Phoongys.

About 70% of the population of this province are literate. After finishing their primary education the students attend the secondary schools and then the colleges. Co-education is allowed in schools and colleges. Now-a-days this province is progressing rapidly in education. Every year the University of Rangoon is turning out huudreds of graduates male and female, though the education in

the colleges in Burma is much expensive.

Until recently marriages in Burma used to be arranged by marriage-brokers, the final settlement depending on the parents of both the parties. But now-a-days this system has been replaced by love marriage. When a boy and a girl like to marry—they run away to an unknown place where they live together for sometime. In the mean-  
MARRIAGE time the guardians of the boy  
AND and the girl come to understand  
FAMILY from their absence the reason of  
LIFE their running away. So on their  
return home—the guardians meet together and fix a date for their marriage—provided the guardians have no objection in this union. On the fixed date in an auspicious moment of the morning a priest declares before an invited gathering of friends and relatives their happy union and after the declaration is over, the gathering is entertained. Sometimes the boy and the girl—instead of running away—frankly speak to their respective guardians. If the guardians are not agreeable—they run away and live separately as husband and wife. In Burma after the marriage is over, the husband has to accompany

his wife to her house where he has to live. The property of a father is divided amongst his daughters and not amongst his sons. The mentality of the Burman girls is very liberal and they generally like to marry Indians, because they find more comforts in an Indian household than even in their own family and as in an Indian family the women have not to live an outdoor life.

The peculiar mentality of most of the Burmans is that they never consider illicit love as a moral offence. Even if the parents know about this, they do not take any step. Many guardians consider it sacred to allow their daughters to live with immoral *Phoongys* as husband and wife. If a son is born to a girl due to their union—he is considered as a holy and lucky son.

Joint family system prevails in this land. The Burmans have a good reputation for their spirit of hospitality and courtesy. They are very laborious. The dances of the girls and the game of caneball played by heels of feet—have attracted many foreigners' interest.

The funeral system in Burma is a peculiar one. After the death—they do not

bury the body then and there.  
FUNERAL SYSTEM They keep it in the house for three or four days for allowing ample time to their relatives to come to have a glimpse or to pay their last homage to the deceased. After that it is placed in a coffin and is taken in procession to the burial ground. But in case of a *Phoongy*, the dead body is cremated immediately after his death.

The upper part of Burma came under the British rule in 1886, the lower part being annexed nearly a quarter of a century ago. So long it was one of the provinces of the Indian Empire, but with the inauguration of the new constitution, it will be separated once for all from India—against the wishes of the children of the soil.

# STRAITS SETTLEMENTS & Malay States.

I landed at Penang on the twentieth June, 1935. On that day while cycling after my lunch past a road-side restaurant in quest of shelter, I happened to meet one Mr. J. Samuel—an Indian Christian. The old and amiable gentleman being attracted by the signboard of my cycle, approached me and invited me to his small rented house on Argyll Road. I gladly accepted his invitation and was entertained by him for a few days and passed my time in pleasant company of the members of his family.

Penang is a British Crown Colony ruled by the Governor of the Straits Settlements. The area of this island is only forty-five square miles. The city looks very beautiful with a hill standing on its back. The height of the Penang Hill

is two thousand and four hundred feet above sea level. There is a hill-railway which runs up almost to the top where stand the Governor's summer palace, some Government offices and a few European hotels with a children's park in the centre. From this place the city looks very small and the sea appears no bigger than a canal.

In the outskirt of the city lies a snake temple containing some images of the Chinese Gods and a few hundreds of small and big live snakes which come out of the temple on certain days of the year and move hither and thither. Most of these snakes are seen hanging round the pictures, ceiling and the flower-tubs. These snakes are very tame and do not bite any one. They are worshipped by the Chinese priests twice a day

The population of the city is estimated at two hundred thousands comprising mostly of the Chinese and the Indians. The Indians number about fifty-one thousands, a vast majority of whom hail from Madras and are engaged as labourers, business-men and money-lenders. They have their own temples and schools in the city.

Penang is a fine city. It contains two

beautiful amusement-parks and a few other sea-side parks. The municipality has developed the beach where the citizens enjoy their pleasant evenings.

This lovely beach has lent an additional charm to the beauty of the city. The roads are very clean and broad. For easy communications there are electric trolley buses, buses and trams. There are also rickshaws pulled by the Chinese. The citizens are supplied drinking water from the rain-water reserved in the reservoirs constructed on the hill.

Though it is a big port, it contains only two small wharves. So all big ships have to anchor in the middle of this small sea. Most of the steamship companies have their own steam-launches to carry the passengers ashore.

After three days stay at Penang I left the city for Singapore. I crossed the small sea by a *Sampan* (a small boat) and began

my journey on cycle. On the  
AT second day of my start I arrived  
EPOH at Epoh—after travelling through

many rubber estates. Rubber trees grow in abundance in Malay and form the main source of income of the people and the

state because of its brisk demand all over the world. The prosperity and name of Malay are inseparably connected with its rubber cultivation as the prosperity of Bengal is mainly connected with the cultivation of jute. Rubber is prepared of white milk gathered by cutting out the skin of the tree.

Epoh is a small town containing only a few thousand inhabitants most of whom are Chinese and Indians. The roads are very clean. It has a big railway station. The town, though small, presents a picturesque scene with small hills around.

Starting afresh on the next day from Epoh I proceeded on and passing through many rubber estates and hills with great difficulties I arrived at Kuala-Lumpur—the most important town in the Federated Malay States and from there came to Singapore—the biggest port and the head quarter of the Government of Straits Settlements on the twenty-seventh June and put up in a small Chinese hotel for three days only.

Singapore is one of the biggest ports in the East. All the ships coming from the far



east and the west have to stop at the big wharves of the city which can accommodate a large number of big and small boats. The city stands on a number of small hills—so all the roads run up and down. The beautiful site of the city facing the sea, its neat and clean roads, its amusement-parks and gardens and the beach provide excellent amenities of life to the travellers.

The city has got strategic importance from the military point of view and is famous for its naval base. This gigantic base is still under construction and perhaps it will be completed by the next year. It lies towards the north of the island. In view of the growing Japanese menace and of the everpresent far eastern problems which are thickening day by day the naval base will play an important part in the near future.

The population of the city is about three hundred and fifty thousands of whom mostly are the Indians and the Chinese. Amongst the Indians who number about forty eight thousands, the majority are engaged as labourers and a few thousands have joined the local army and the police force. There are also some prominent Indian merchants and lawyers.

and a few professors in the local medical college. While living there, one day I went to the Medical College to see Professor Bose to whom I was introduced by one of his friends, but I regret to say that he did not even care to have a talk with me. Amongst the Chinese the majority are businessmen. The Chinese here are much advanced in every walk of life. Here we can notice—how far the young Chinese have advanced in education and in their social habits and customs. They have given up their old evil habits. You will no more see the short feet of the girls—once the pride of the Chinese maidens. One and all of the young girls have bobbed hair and they have not lagged behind in education and in sports as well. They have also joined local theatres as actresses and are doing their parts well.

## Straits Settlements

Straits Settlements consist of five islands, namely, Singapore, Malacca, Dindings, Wellesly and Penang. These are treated as Crown Colonies and are ruled by the Governor of

the Straits Settlements. The local affairs of each colony is administered by a Resident Counsellor who is responsible to the Governor. These colonies lie along the western portion of the Malay States.

The Indians and the Chiuese taken together, far outnumber the Malays—the natives of the soil. They are mostly engaged as labourers and businessmen. When a foreigner enters these colonies, he finds that he is practically passing through an Indian territory. The Malays have been pushed to the back ground. They are not much educated and they are contented with their present lot.

## Malay States

Besides these Crown Colonies there are two sorts of states in Malay, viz, “Federated Malay States ” and “ Non-federated Malay States. ”

### FEDERATED MALAY STATES

Federated states consist of four states, namely, Perak, Selangor, Negrisembilan and Pahang. Each state is governed by a Sultan, but in external affairs he has to

depend on the British Resident—the Governor of the Straits Settlements.

Kedah, Kelantan, Trengganu, Perlis and Johore form the group of Non-federated Malay States. The chief ruler is the Sultan but he too like his brothers of the Federated States can not administer independently and is guided by the British Adviser. Rubber is the chief source of income of all these States. The biggest amongst these states is Johore situated above the island of Singapore.

#### NON- FEDERATED MALAY STATES

## Malayans

The Malayans are short in stature and dark in complexion and look almost like the Burmans with their flat noses and round faces. They also wear *Sarong* or *Loongee* like the Burmans. Rice is their staple food and they take their meals several times in course of a day. They eat vegetables fish, meat and beef. In the curries they use curry-powder and their process of cooking is somewhat like that of the Madrasees.

#### APPEARANCE & FOOD

Cultivation is the chief occupation of the people. Financially they are better off than the people of India.

EDUCATION Education has not spread widely amongst the Malaysans. In recent years many government and private schools have sprung up. The people are now-a-days taking keen interest in learning English which they were so long neglecting for various reasons. One of the reasons appears to be the dearth of pioneers of western education amongst them and also because ignorance of English did not stand in their way of earning money. Now with the change of time and of economic conditions their outlook also has undergone considerable changes. The Malaysans once came under the influence of the Indian civilisation. In those days they did not lack in adventurous spirit. They became the torch-bearers of the Aryan civilisation and carried it to the different islands of Sumatra, Java, Borneo, Celebes and Philippine. So we see that most of the civilised people of these islands are the descendants of the Malaysans. The original inhabitants of these islands are still in the primitive stage of civilisation and.

mostly live in hills and jungles.

In religion the Malayans are Mahomedans. The females here do not wear veils on their faces. They are active, simple and clean. So long their marriages were being settled by the guardians but with the advent of the European education in Malay this sort of marriages are fast disappearing—giving place to love-marriages.

RELIGION  
&  
MARRIAGE

# CHINA

As it was extremely difficult to continue my journey to China from Singapore by way of Siam and Indo-China owing to heavy downpour of rains, I decided this time to avail of the opportunity of a sea voyage for going

## A VOYAGE

to Hongkong. Accordingly I booked a deck-passage and left the shore of Singapur on the thirteenth of June, 1935, on board the S. S. "Takada" of the B. I. S. N. Company. I found the deck unclean and over-crowded with the Chinese coolies. The authorities of the boat were quite indifferent to the comforts of the deck passengers. They packed it to suffocation as if the deck-passengers were no better than animals. They turned their deaf ears to us whenever we tried to bring to their notice the various inconveniences we were suffering from. However, enduring great difficulties in this hell for five consecutive days we arrived at last at the harbour water of Hongkong in the early hours of the morning of the fifth July. From Singapore

we were accompanied by nine armed police who came to guard the ship against piracy by the Chinese.

While on board, I made acquaintances with the Electrical Engineer and the Doctor of the vessel both of whom were coming from Calcutta. The latter gentleman introduced me to his friend Dr. Deb in Hongkong and requested me to put up with him.

At the last hour of the night the city of Hongkong with multitudes of electric lights looked like an earthly paradise. With the appearance of the day light on the eastern horizon the lights and the stars were fast disappearing. The vessel now began to move towards the wharf of the city of Kowloon—on the opposite side of Hongkong. In the meantime a small steam launch came to its help and began to draw it along the wharf and in course of a while the boat touched it. After a few minutes I along with other passengers came down to the wharf with my bag and cycle and proceeded direct to the ferry station where I got on board a steam launch and landed in the city of Hongkong at about nine in the morning. Setting my foot on Hongkong I realised for the



first time that I was really a stranger in this unknown land. Neither did I know anything about this city or its citizens nor did I know their language. However, after a few minutes of cycling through the streets of the city I happened to come accross a Sikh traffic police at a crossing of the roads. The sight of a countryman of mine at such a moment greatly relieved me from worries. I approached him and asked for names and addresses of some hotels. He was kind enough to furnish me with some addresses. I, then, bidding him *Sat-Sri-Akal*, approached a big hotel and requested the manager to arrange for an accommodation. But on hearing that I am an Indian, the manager scornfully turned his face and went away. Having received such a treatment from this hotel manager I approached another hotel-owner where also no better fate awaited me. Later I came to know from some Indian friends that many Chinese hotels in Hongkong did not admit Indians because of their political subjugation. Having been refused shelter in those hotels I fell in great difficulties. However I decided at last to approach Dr. Deb—the assistant

HONGKONG

malariologist, but when I saw him in his office, he flatly refused to help me in any way. Being thus shabbily treated by one of my countrymen I decided not to approach any other gentleman in future. So from there I came down to the sea-shore and while cycling across the Gloucester road, a big sign-board of a hotel on a palatial building attracted my attention. I entered and asked the clerk for accommodation. He gladly agreed and took me to the third storey where he provided me with a room. He knew little English. So sometimes by gestures and sometimes in broken English I could with great difficulty make myself understood. The name of the hotel was 'Cafe Hotel.' After a little rest I finished my bath and asked the Chinese girl for lunch which was promptly served on my table. I was very hungry, so without delay I took a spoonful of rice and then another spoonful of vegetable, but I could not swallow the vegetable or the meat because of bad odour of the oil used in preparing the curries. I had, therefore, to pass the day practically half starved. In the evening I entered a restaurant to take my dinner. The peculiar dress of

the waitresses attracted my attention. The girls were all dressed in coloured *Kiimonos* with some cloths on their backs and wore wooden sandals with high heels. I thought that these girls had dressed themselves in that way perhaps to attract the customers. Later when I spoke about this to my friends—they laughed and told me that they were the Japanese girls in their national dress.

In the night when I returned to the hotel, a young hotel-boy approached me and said something in broken English. I could not follow him. So another hotel-boy came to his rescue and asked me clearly in broken English whether I wanted any girl for the night and in the same breath he gave me to understand that it would cost me twenty dollars only. They were a little bit astonished and disappointed to hear 'no' from me, because I came to learn later on that almost all the passing guests enjoy their nights with girls in this hotel. The Government of Hongkong has abolished prostitution by legislation and so all such girls who live in rented houses have to depend on the hotel-guests. Not only that, I have heard that the public girls in Hongkong are so daring

that sometimes in the open streets or in the public parks they approach lonely persons and lure them to their habitations.

That night I went to bed at about ten. I was too much fatigued and so I was expecting sound sleep. I tried to sleep but in vain, because there were noises floating into my room. Through out the night songs and dances of the girls were going on in the adjoining rooms. So I could not have a wink of sleep. In the morning I, therefore, called on Mr. Deb Sarma who was living nearby and related to him my experience of the past night. This gentleman was very kind to request me to put up with him until my departure from the city. Mr. Sarma, a bachelor and a highly educated perfect gentleman, had been living there for a number of years. He was then serving in the Police Department.

The place where we were living, was situated near the sea. So I had the greatest opportunity to see the lives of the boat-people who numbered about forty thousands. These people are called "Tanka" or "Egg People." Why they are called by such names and where from and when did these people come and began to live in boats are still unknown

to the historians. They are light-dark, in complexion and are short in stature. Most of them are dressed in dark clothes. They possess no land and have been living in boats for centuries with their families and seldom come to the land. Most of them are illiterate and earn their livelihood by transporting goods and fishing. They have their own markets on the water and so they have no need to come ashore. Most of them live in groups by the side of a big city or a town. They always shift their homes from one place to another and thus pass their lives. The census report shows that these people are increasing in number every year.

Hongkong is a beautiful small island, situated near the Chinese mainland. By one side of the hill stands the city of Hongkong facing the city of Kowloon on the opposite shore which is only half a mile off. As the city stands on the hill, the roads run up and down. For communications there are trolley buses, motor buses, trams and rickshaws. But these run only through the lower part of the hill, because the roads on the upper part are much up and down, where one can travel on a kind of chair carried on

shoulders by four persons which is very comfortable. The trams in Hongkong are two storied—the upper for the first class and the lower for the second class passengers.

The Hongkong Hill is fourteen hundred feet above sea level. One can reach the top either by a taxi or by a tram. The tram lines run straight up to the peak and two trams run simultaneously up and down with the help of a strong iron rope. When one runs up, the other comes down and when one stops, the other also stops. The passage fare also is cheap. From the peak station one has to climb up about two hundred feet to reach the summit where stands an wireless post and a little down is the governor's palace and a little off are found some palatial buildings occupied by the Europeans. On the upper part of the hill no Asiatic is allowed to live with the exception of a Chinese millionaire who helped the British in many ways. In the evening when the innumerable lights on the hill and in the city and on boats in the sea are lighted—the city presents a unique appearance.

The population of the city is about half a million including some thousands of foreigners

of whom the Indians number about six thousands. Most of the Indians hail from the Punjab. Majority of them are serving in the army and in the police department of the colony. The rest are businessmen and watch men.

In the city the Sikhs have built a big *Gurudwara* where accommodation can be had free of charges.

Though these people are illiterate, wherever they go, they try to build a *Gurudwara* where they worship on every sunday and hold meetings. The city is always kept neat and clean. It can boast of a few huge and palatial buildings. The biggest of these in Hongkong is the fourteen storied building of the Hongkong-Shanghai Bank.

Hongkong, like Penang, is treated as a British crown colony and is ruled by a governor who is responsible to the Crown. The city has a great military importance and so the authority has built a strong army and a navy to stand against any aggression. They are practically the watch and ward of the British interests in the Far-East.

After a short stay in Hongkong I left for Canton on the morning of the fifth July, arriving enroute at Kowlon by a steam launch.

Kowlon is a small city under the administrative control of the Governor of Hongkong. Long ago it was taken KOWLON by the British on lease for one hundred years and during this period it has grown to a city and at present it is the headquarter of the army and the navy of the crown colony.

After a few minutes rest here I continued my journey on and passing through innumerable peculiar Chinese villages arrived CANTON at Canton in the evening of the same day, covering a distance of about 100 miles. On my way through many villages I was laughed at by the simple villagers when I approached them for something. In most of the places I had to face great difficulties owing to my ignorance of the Chinese language.

Canton is the biggest city in South China and it has a population of about two millions. The Chinese name of this city is kwang-Chan-Fu or Sheng-Cheng. It is situated on the Canton river—seventy miles off from its mouth which has fallen into the China sea. It is the oldest port in this country that was thrown open to the European traders.



The city itself is surrounded by a big wall—about six miles in circumference and is divided into two parts by an inner wall. Of course many buildings are now-a-days springing up outside the wall.

This city dates back to the eighth century B. C. when it was known as Yang-Cheng (city of rams). The British Indian Company—following in the wake of Portuguese, Spanish, and Dutch traders—visited it in 1684, and soon afterwards established a factory which lasted until 1834. In the year 1842, by the Nanking treaty Canton was formally declared to be one of the five ports open to foreign trade. But a year before this declaration the city was attacked by the British and later again it was attacked by them in 1856. On the first occasion it was ransomed, but on the second all the forts were taken and the walls breached. In consequence of noncompliance with the terms of treaty the city was again attacked in 1857, during the time of the Indian mutiny, by the Franco-British forces and it remained occupied until 1861. Later they withdrew their forces.

Amongst the old historical things there is one Pagoda which dates back to the sixth

century and another is a Mahomedan mosque which was erected in the tenth century. Besides these there are many old and new temples which number more than one hundred.

The present city has been extended and the population has doubled and streets and roads have been developed. The trade has thrived and many factories have, in recent years, sprung up and have added importance to the city.

It is the most important city of China—not because it is the capital of Kwang-Tong, but because it is the capital of the government of southern provinces. The great Patriot and Leader Late Dr. Sun Yat Sen gathered his forces here and led expeditions against the mighty hold of Imperialism. It is the place where seeds of revolution were sown and at present it is the seat of the South-China Political Council which administer independently over the five big provinces of the south, though they formally owe allegiance to the central government. It is also the most important centre of education of the southern people. These Cantonese are more advanced in education and in political outlook than their brethren in other parts of China. Even in social

matters they are more advanced than others of their country.

The communication system in south China is very poor. The roads are wretched and there are only a few thousand miles of railways. So all sorts of communications are transacted through the navigable rivers such as, Si-kiang, Pe-Kiang and Tung-Kiang and canals.

The climate of Canton is good, the average temperature varying between 42° and 96° F. and the average rainfall being about seventy inches a year.

I halted at Canton for three days and on the 8th July I left the city for Hokow—a big town in the district of Samsui. As the road became very muddy owing to heavy downpour of rains, I began to proceed, sometimes by pedaling and sometimes by pushing the cycle with hands  
ROBBERY and at last came to a vast field.

I was too much fatigued and so I sat down under a big tree to repose. From this grassy spot only a vast sheet of green paddy fields could be seen and this lovely scenery removed all my weariness and I did not know when I fell deep asleep

in the midst of these surrounding beauties. When I awoke after a long sound sleep, to my utter surprise and bewilderment I saw my suitcase and the cycle missing. I looked for my articles hither and thither and at last found my box in broken condition at a little distance and the signboard of the cycle lying in the road-side drain. I understood, by this time, the real situation and gave up all hopes of finding out my lost articles. Fortunately I found my traveller's cheques in the midst of some papers which were left behind. My unknown friends decamped with only a few dollars, the camera and the cycle. I picked up the scattered articles into the box and began my journey on foot, arriving at HOKOW in the evening after walking a distance of about twelve miles. I went first to the police station to report the matter, but could not get the matter recorded owing to my ignorance of the Chinese language and their ignorance of English. So I left the station and approached a few hotels for shelter, but I met no better fate. Thus rebuffed when I was walking aimlessly through the streets of the city, casting glances at every

signboard I came across, a young Chinese dressed in European costume and with spectacles on, came out of an office and approached me and asked several questions in English. In reply I related everything that happened. This young gentleman took me, then, to the police station where I lodged a complaint and he also arranged for my stay in a hotel. During my short stay there he used to visit me two or three times a day and showed me round the town. Next evening he introduced me to a Chinese youth league where I had to deliver a lecture on my adventurous travels. In this meeting I was glad to find some university students who had an international outlook and who were sincerely eager to know India and the Indians. After my lecture I was stormed with innumerable questions regarding the Indian students and the present political movement and the economic condition of the country. They also asked me several questions regarding Gandhi and Tagore—the two greatest teachers of the modern world.

Hokow is a big town, only thirty miles away from Canton. The most attractive feature of this town is its floating population who live in boats in tens of thousands. A big

town has thus sprung up on the water by the side of the land town. In population and in economic importance this floating town far surpasses the land town. It has markets, streets, everything as the land town. Sometimes the land people visit the water market for their necessities of life. More business is transacted between this water town and the rest of the southern China than between the land town and the latter. These people live in boats ( small Junks ) of a peculiar type. The two ends of the boats are not pointed but very wide and their process of rowing is also peculiar and seems quite novel to the foreigners. In a small room of the boat all the family members aged and young, live huddled together. They are the most laborious amongst the Chinese.

After two days' stay here I left on a newly purchased cycle for Hangchow, a big city in Central China. Out of innumerable villages and towns where I had to halt enroute to the above city I was accorded hospitality and shelter in two places only and in other places I had to spend my nights outside the doors of shops or under the shadows of some big trees. In all these places I approached police stations and

individuals for temporary shelter, but most of them refused it—remarking that those were not “Caravansaries.” I approached some hotel keepers, but they also refused to admit, perhaps they did not understand me. For all these days I had to suffer many privations. I was always feeling the presence of a super power which was always protecting me at every step during these troublesome days. It is a wonder that I did not suffer even from a mild attack of headache during these days inspite of travelling through these long 800 miles against all inclemencies of the nature.

After passing fifteen troublesome days on the way I arrived at last at  
HANGCHOW Hangchow on the 25th July and put up in the Y. M. C. A. hostel.

Hangchow is one of the oldest cities in China. It contains about half a million of souls. It is a Chinese city in every respect. All the houses of the city are small with a few exceptions. These houses are built of tiles and mud and lie congested. The roads are not metalled and are very dirty. It is the terminus of the Shanghai—Hangchow railway and also the terminus of the Nanking—Hangchow and Shanghai—Hanchow buses.

In the city—the Y. M. C. A. hostel is the best place for the foreigners to put up in, because some English educated people can be found here and their companionship is very pleasant. One day in the hostel while I was taking bath, I was surprised to see two young men taking baths in stark naked condition by my side. Later two other persons also came straight to the bath-room and began to take their baths in the same condition. I realised then that it was their custom to take baths in this way.

This city is called by the Chinese the “Paradise of China.” It is considered so because of its most beautiful lake which is surrounded by small hills. It contains a few picturesque artificial islands and there is a bridge which connects some of them with the mainland and which has added beauty to the lake. There are many small travelling boats which ply every evening with hundreds of travellers, couples and friends around the islands and these ‘Joy rides’ are highly enjoyable. I visited the Imperial island where once stood the palaces of the past dynasties which had now crumbled to pieces. The island of the “three pools” and the “charming moon’s



reflections", the "pavilion of the lake's heart"—all go to form a fairy and dreamy land. On one bank of the lake stands one Buddhist Needle Pagoda which dates back to the great building period of the Wu Yueh Princes. It was built by Prince Chien Hung-Shu as a token of gratitude to fulfil his vow after returning from a visit to one of the Sung Emperors. There is another Thunder Peak Pagoda which was built by a concubine of one of the Wu Yueh Princes named Chien Hung-Shu in about A. D. 975. At half past two in the afternoon of September 25, 1924, it suddenly collapsed into a shapeless mould of bricks. Plans for rebuilding it are being made by the Hangchow municipality. There is another Buddhist shrine in the cave of the purple cloud. This cave was excavated in about 1260—'75 A. D. during the rule of the Sung dynasty by Prince Chia-Shitao. Its depth enables it to keep up a temperature of about 70 degrees Farenhiet all round the year.

There is one "Laughing Buddha" in the monastery of Ling Yin. This is one of the most beautiful monasteries in China where some of Hangchow's old relics and carved

stones with beautiful architecture—dating as far back as the eighth century A. D.—are found and those are still in magnificent condition.

This city was once visited by Marco Polo—the famous ancient traveller, in 1280 A. D. and was described by him as the greatest city in the world. The fame of Hangchow may be traced to many centuries back, the city having been regarded an 'earthly paradise' by the Chinese for more than four thousand years. From far and near come pilgrims to pay their silent tributes to the sacred temples and shrines which, though hundreds of years old, are still in excellent state of preservation.

It was the capital of the S. Sung dynasty from 1127 to 1278 A. D. and is still the capital of Chekiang—a big province of China.

On the 28th after my usual breakfast I bade good-bye to the city and left for Shanghai. At a distance of one mile the asphaltic road ends and begins the gravelly road which also was then in decaying condition. While passing along the coast of the Hangchow Bay, I saw thousands of peasants and coolies working day and night on the shore to protect the high road which was being threatened by the Bay. In that very month in the M. T. E.—5

central part of China hundreds of villages were inundated with the result that thousands of people and domestic animals were carried away by the flood and lost their lives. Perhaps it was the greatest flood China had ever experienced. On receipt of the news the government, the public and the students of the country contributed their entire energy to minister unto the needs of the sufferers. Food and clothes were sent to the flood-stricken area by means of aeroplanes for rapid distribution. The government also engaged thousands of workers for building a high earthen wall against further encroachment of the inundation. The energetic and prompt response of the Chinese students and the public in the cause of the needy and the poor made me think how less responsive the students and the government of our country are in the cause of the poor and the half starved millions.

On the first day after reaching Haiyen, a small town, I went direct to the police station for shelter, but they refused it, remarking that they had no business with me. I came out then from the police station and entered the local market where I found a big banyan-tree under which I sat on a piece of stone

for a little rest. Soon a small crowd gathered around me and they began to talk to themselves. After a while a young Chinese approached me and asked a few questions regarding my itinerary and after an exchange of a few talks he invited me to his home.

He was very poor. He had only one house, poorly built of tiles and mud. The members of the family would have to move to some corners for safe shelter when it would rain heavily. Besides his old parent he had three aged sisters in the family. They had some land which supplied them food for the whole year and the youngman was earning something from a merchant's office.

That evening at about six we all sat around a small table for our dinner. In the middle of the table were placed rice, vegetables and meat in different plates. Every one was given a small plate and a pair of *Chau sticks* ( food sticks ). We all took rice to our respective plates with the help of an extra spoon from the common place, but for vegetables and meat we had no extra plates, because it is their custom to eat curries from the common plates. I held my sticks with fingers, but when I was taking vegetable nearer my

mouth with their help, they suddenly dropped on the table reminding me of the famous proverb that there is many a slip between the cup and the lip. I tried again but met no better fate. At this they laughed aloud. So I apologised to them and explained my difficulties. They then gave me a fork and a spoon with which I took my dinner without any difficulty. After the meal we used a hot water-towel. This Chinese custom of using a hot water-towel before and after every meal is very good and refreshing. Soon after our dinner I went to bed and fell deep asleep within a few minutes. After passing a comfortable night there I bade good-bye to my friends whom I shall never forget, on the next morning and left for Shanghai, SHANGHAI arriving there in the evening and put up in the Sikh *Gurudwara* on the East Paoshing Road in the Chinese town.

It is a big building with a little foreground—surrounded by a wall. The upper storey is used as the prayer-hall and the ground floor has been set apart for the accommodation of guests free of charges and a free kitchen is also run by the temple authority for them. There are a few small rooms in the adjoining

building which are let out on a monthly rent.

On my arrival there my joy knew no bound when I found myself again in the midst of my fellow countrymen. They cordially received me and arranged everything for my stay there. After my dinner I accompanied one of the friends to see Mr. N. N. Bagchi, belonging to my province, who had been living close by. He was then living on the top floor of a small building at the corner of the Paoshing and the Szechuen roads. Needless to say it gave me great pleasure to talk with him in our mother-tongue after so many months. After a few minutes' talk he then took me to introduce to Mr. Dass who also was living nearby and who had been in China for the last two decades. As he was serving in the Tramway Company, he was known as 'Tramway Das'. At the entrance of his rented house we were extended a hearty welcome by Mr. and Mrs. Das. Mr. Das's father was domiciled in the United Province and so Mr. Das was in Bengal only for a short time. While young, he left India for China and picked up a job in Shanghai and since then he had been living there and had not been

back to his motherland. He had married a Chinese girl and had a son and a daughter by her. The young boy was studying in a school. Mr. Das was very social.

It was about eleven when we returned to our respective places. As I was feeling much tired due to long journey, I went to bed without any further delay. The bed meant only a naked cot. The big clock on the top floor went on striking one, two, three, four and five, but I could not have a wink of sleep even, because the mosquitoes made a feast of me. It was really a terrible night for me. So in the morning I made up my mind to find out my shelter elsewhere and accordingly after my bath and breakfast I came to see Mr. Bagchi who, on hearing my sad experience of the previous night, requested me to put up with him. I heartily accepted his invitation and stayed with him until my departure from the city. But my cycle was kept in the *Gurudwara* hall.

Mr. Bagchi was an educated youngman who had come to China from Siam. While in Shanghai, he was out of employment. So he was earning his livelihood by private tutions and taught the Sikh watchmen English

at his residence.

At this time, frictions were going on between two parties of the temple committee. At every meeting the help of the city police was requisitioned. Both the parties wanted to employ their own priests. As the old priest was a student of Mr. Bagchi, the latter was considered one of the leaders of the old priest's party. Hence to teach Mr. Bagchi a lesson the rival party perhaps wanted to put *me* to troubles. After a few days when I went to the *Gurudwara* for my cycle, to my surprise I saw my byke missing from the place where I used to keep it in lock. I looked at every corner, but in vain. So I hurried to the police station and reported the matter there. After proper investigation the police officers told me that it was not possible for them to find out the cycle and remarked that it was stolen by my own beloved countrymen. I was much ashamed at the conduct of my countrymen. I had no words to say when I heard such a remark from the lips of these foreigners.

During my short stay in the city I met many high officials, students and many professional men. I also came in touch with



many associations. But in most of the places rude and ill-behaviours were in store for me. One day I approached one of the prominent citizens for an interview, but he refused to see me, remarking that he hated to speak with a watchman. Such remarks I heard in most of the places. I had intimate talks with many university students and professors most of whom had asked me child-like questions regarding the Indians. These gentlemen, though highly educated, had very low ideas about the Indians. Most of the educated Chinese think that the people of India are still in the darkness of illiteracy and are uncultured, unclean and savage. But every one of them regards Mahatma Gandhi and Tagore as the greatest men of the world. Gandhi is known to them as the greatest patriot and rebel and to some educated people he is known as a great saint. But no one understands his philosophy or his doctrine of non-violence and passive resistance. Here it is interesting to note that Mahatmaji is known even to the illiterate people of China who do not know even the name of their great patriot and leader late Dr. Sun Yat-Sen. Tagore, the pride of our nation, is known to the enlightened people who study

his writings which have great influence over them. The educated Chinese consider these two greatmen as "the rose plants in wild jungles." We should ponder over the reason why they look down upon the Indians. The chief reason is perhaps that they always see thousands of Indian Sikhs at their doors as watchmen and in the streets as police constables. They look unclean because of their long beard and hair. These Indian police, while on duty, call the Chinese now and then 'pig' and sometimes slap them for negligible causes. We are the Indians who went to China to fight against them not for our own selves, but for the British interests during the time of the opium war. For all these reasons the educated Chinese can not patiently tolerate such brutal treatment meted out to their countrymen by the foreigners. When they remember those past and present ill-treatments of the Indians, they get excited to take revenge.

In China no Indian news excepting some news of the Hindu Muslim riots and others of such characters, are published in the news papers. So those who are the friends of India and who are interested to

know about the happenings in India, are in the darkness. Hence the educated Indians can render much service to the country, if they try to remove the wrong impressions of the foreigners.

Shanghai, the second biggest city in the East, has a population of three and half millions. It stands on the bank of the river Hwang-Po which has met the famous Yang-Tse-Kiang at Wusung which is only twelve miles off the above city.

The city has been divided into three parts, namely, French town, International Settlement and Chinese town.

The French town is governed by the French authority. It is inhabited mostly by the aristocrats. It contains broad roads and a number of beautiful squares. The authorities of the city allow prostitution under certain conditions, but they always take much precaution against the spread of the venereal diseases in the society. The city is always guarded by the French soldiers.

Next to the French town lies the International Settlement governed by the Shanghai Municipal Council which consists of members of the nine great powers, namely,

Britain, France, Italy, Japan, America, etc., who have rights of administration over this portion of the great city. Amongst the members Britain possesses more power and is practically the leading ruler of this International Settlement. Most of the important administrative posts are held by the British. The Commander-in-Chief of the International volunteer corps is also a British. For regulation of the traffic in this Settlement there is a British Indian Police force which is exclusively composed of the Sikhs.

This Settlement is the most beautiful part of Shanghai. The streets and roads are broad and clean with innumerable palatial buildings on either sides of them. It is the most important centre of business. It contains banks, offices of the Consul Generals, Govt. offices and big hotels. It is inhabited mostly by the rich Chinese and the foreigners.

The Settlement can boast of two picturesque parks, namely, Jesfield Park and Bund Park.

The Jesfield Park lies over a big area and contains some flower gardens and a zoological garden where a few animals are kept. On certain days of the week orchestra is played in the park by the Govt. Orchestra Party. Dog-

race also is held here on certain days of every month. It is situated at one end of the Settlement and is the best place for taking evening strolls.

The Bund Park is situated in front of the Settlement facing the river, with many huge buildings standing at its back and with the "Broadway-Mansion", the biggest twenty-two storied building in the East, on its left. With some flower gardens, a few fountains and a small artificial hill the park presents a beautiful and lovely scene. It remains always crowded with people of different colours and sexes, though one has to get inside by paying ten cents. When one walks around in the park—his eyes are attracted by innumerable native boat-men coming and going to and fro with boat-loads of goods. The water traffic is so heavy in this part of the river that it always remains jammed with innumerable junks, ships and launches.

Next to the Settlement is located the Chinese town on a vast area. The roads here are not so clean and spacious as those of the French town and the International Settlement. All the houses are small and lie congested. It is separated from the rest

of the city by a canal over which there are several bridges. It is inhabited mostly by the poor Chinese. It is here where a fierce fight took place between the Chinese and the Japanese a few years back. The Chinese fought so chivalrously that the Japanese had to retrace. During the time of the war the Japanese bombarded the town mercilessly, demolishing many important govt. and private buildings. Still in many places one can see the traces of the havoc caused by their brutal bombardment. Even to day the parades of the Japanese soldiers are held on the main streets of the town. They have their barracks near the Honkew Park which is the best park in the Chinese town and where also orchestra is played twice in every week. In all the beautiful parks of the city the entrance is regulated by means of tickets which cost only a dollar for a year, while casual visitors are charged at the rate of ten cents for each visit.

The Chinese Government is at present building a new town called Greater Shanghai at a little distance from the Chinese town which is nearing completion. The entire Chinese town with Greater Shanghai is governed by

the Mayor of the Greater Shanghai Municipality.

Shanghai is an international city and is the biggest centre of education in China. Of the population the foreigners number about one tenth of a million of whom Russians alone are more than thirty thousands. Most of them are the ex-officers and ex-rank and files of the Czarist army, who have been banished by the present socialist government of Russia. Majority of them are engaged as watchmen in the offices as well as at the houses of the wealthy people. Having no other fair means of earning livelihood many Russian girls are living the lives of shame, though prostitution has been prohibited by the Chinese Government and by the S. M. C. in their respective jurisdictions. All the massage and bath houses in these two towns are said to be so many brothels.

Though the city is well guarded, the lives of the rich men here are very unsafe, because scarcely a week passes without a case of a daring kidnapping taking place in broad day light.

The communication system in the city is good. There are trams, trolley buses, motor buses and rickshaws. Only rickshaws number about

thirty-six thousands. The city abounds in cinemas, theatres, dancing halls, bars and cafes.

After a week's stay I left the city for Nanking on a new cycle in the morning of the 6th August. At about four in the afternoon I arrived at Wutsin, a  
WUTSIN small town, after cycling more than a hundred miles through the new high road. Arriving at the town I found out a small Chinese hotel where I showed the manager a letter, written in the Chinese language describing my requirements. The manager, on receipt of the letter, raised no objection and immediately admitted me into their hotel for the day.

It is a small town with a railway station in a corner. The streets and lanes are very dirty. It is in every respect a Chinese town without a single foreigner.

On the day following I started out after a light break-fast consisting of bread and butter and arrived at the outskirts of the city of Nanking at dusk. It was quite dark  
when I reached the central police  
NANKING station to find out the address of any Indian. As the police officers were ignorant of English, they sent a



boy for an English knowing gentleman. On his arrival I requested him to ask the police officer to find out the address of any Indian. He kindly did it and accordingly the police officer gave me an address from their registered book and showed me the direction. It was nine when I reached the said address and tapped at the door. Immediately the door opened and a young gentleman came out. When he saw me, he embraced me at once in an ecstasy of joy and took me inside without further delay. I was so much fatigued that I had no strength even to stand. So I sat down on an arm chair. After a few minutes' rest I hurriedly took my meal and went to bed without a moment's delay.

I was staying here as the guest of Mr. Ram Singh, a silk merchant, who had been there for a number of years. Besides him there were eight Sikhs and one Parsee gentleman. The parsee gentleman was serving in the British Consul's office. I regret to say that the Parsees in China do not call themselves Indians and they always keep themselves aloof from the Indian society.

I stayed in the city only for three days. But during this short period I received warm

receptions from many associations and individuals. It was in this place that I had the unique honour of being received by the Honourable Ministers of the Central Government.

Nanking is a walled city, situated on the bank of the famous river Yang-Tse-Kiang. At different times between 222 and 501 A. D. it had been the capital of China and again it became the capital in 1368 and remained until 1403 A. D. Being taken by the Taipings in 1853 it remained their capital until 1864. Its beautiful 'Porcelain Tower' was destroyed by them and very little was left standing in the city. After a lapse of many years it has again become the capital of the Republic of China. Its old Chinese name was Chiang-ning-Fu. During its long life it had never been so developed as it has been in the fourth decade of the twentieth century. New and spacious roads have been laid out and many palatial buildings have sprung up in and around the city. The Central Government is said to have requested all the Ambassadors to remove their offices from Peking. If they agree to this proposal, it will be a big city and its importance will be greatly increased.

It is a pure Chinese city in appearance  
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and even in character. A foreigner is rarely seen in the streets. It contains no park, but outside the wall lies a big lotus lake which is the only place for the citizens to enjoy their mornings and evenings. In the lake there are a few islands named as Australlia, Japan etc. and a number of floating restaurants. The gardens are fitted with radio-sets. So it is really pleasant to hear world news and Chinese songs, sitting on a bench under the trees in a summer evening. It also gives much pleasure to travel around the islands in small boats in a moon-lit night when the lake with all its white lilies in full bloom presents a unique appearance.

In the city of Nanking the most beautiful building is the mausoleum of late Dr. Sun Yat-Sen, the great Chinese leader of hallowed memory. This mausoleum lies on a small hill about four miles from the city. Here the body of late Dr. Sen has been laid for eternal rest. The coffin is opened on five different occasions. It is said that his body is still in the same condition, though more than a decade have elapsed since his death. At first he was buried in Peking, but later on his coffin was shifted to Nanking. From

the yard of the mausoleum the city can be distinctly seen. For the conveyance of the visitors there is a regular bus service from the city.

On the 10th August I left the city for Tientsin early in the morning, bidding good-bye to my friends who gathered in my host's lodge to see me off. The distance from Nanking to Tientsin is about one thousand miles, but the road was extremely wretched and at places there were no tracks at all. However, with great difficulties I began to pass on, sometimes along the road and sometimes along the railway line. In many villages, where I had to stop, ignorance of their language put me to great difficulties. However, passing many nights in village temples and passing days, together without any food and shelter and sleeping somewhere under the blue canopy I arrived at last at the city of Tientsin in the fine morning of the 25th August. It was about nine when I stepped into the compound of the Chinese Y. M. C. A. in the French town where I was cordially received by the secretary.

After a few minutes' rest I took my lunch to satisfy my appetite and then came

out in the street to find out some Indians of whom I heard in Shanghai. I could not find them out, though I attempted for hours together. In the evening I went out again to have a look around and while TIENTSIN cycling across the principal street of the city I happened to meet one Sikh gentleman, an employee in an English newspaper office, who was pleased to take me to his house and entertained me there for a few days until my departure from the city.

Tientsin, situated on the bank of the Pei-Ho, is the biggest port in the north. As the river is a small one, big ships have to anchor at the mouth of the river, which has met the Gulf of Pe-Chih-Li, where a big port called Tangku has grown up.

The city has been divided amongst the British, the French, the Italians, the Japanese and the Chinese. All these Powers have their demarcated portions and they administer over their respective parts quite independently. The French and the British towns have been separated from the rest of the city by a small river over which there is a bridge. Of all these towns of the different Powers the British and the French 'Concessions' are most

neat and clean and are inhabited by most of the aristocrats and contain clean and wide roads with some beautiful squares and parks and a number of huge buildings on both sides of them. In the British Concession stands a Sikh temple, built at the cost of about twenty thousand dollars, where any one can have a free accommodation. Of the Indians, the Sikhs number about sixty who are employed as watchmen in the banks and in the private offices, two are Sindhis who are the prominent silk merchants and one is a Parsee millionaire who Possesses a big hotel and a few cinema-houses. While in the city, I had the opportunity to be introduced to many banished educated Russians. I was very sorry to see these learned men leading miserable lives in this foreign land where sometimes they were forced by circumstances to work as labourers to earn their bread. The doors of their mother-land are closed against them for ever.

On the 28th August I left the city in the morning for Peking, arriving there on the same day after covering a distance of about eighty-five miles of gravelly road and put up in the Chinese Y. M. C. A. On receipt of the information of my arrival at

Peking Mr. Verhoomall, the only Indian merchant living there for a number of years, invited me to put up with him at his residence at 135 Morrison Street. I gladly accepted his invitation and lived with him for three days.

Peiping is a big city with about a million population. It is surrounded by a strong wall forty feet in height and forty to sixty feet in thickness. The city has been divided by an inner wall of about thirty feet in height and consists of an inner and an outer—that is a Manchu or Tartar city and a Chinese city. The former is fourteen and half miles in circuit. Inside the Manchu city is the 'Imperial city' which contains a further enclosure called the 'Forbidden city' where are situated the magnificent Imperial palace and parks of the past royal dynasties. The Imperial city includes also the palaces of the nobles, the public offices and barracks, the examination hall, the confucian and other large temples, the bell tower with a bell weighing 120,000 lb, the drum tower and many private residences. All these things have been carefully preserved. The entrance fee costs only one dollar.

The Chinese city which lies to the south of the Manchu city, is also enclosed by that inner wall and is the busiest quarter with a congested population.

It had the distinction of being the capital of China for many generations and it had been the Imperial residence for more than nine hundred years and was an important place long before that period. It was known by many names before, e.g., 'Chi' in the twelfth century B. C., 'Yen' early in the Christian era, 'Yu-Chou' in the 7th century A. D., 'Nan-Ching' in the 10th, 'Yen-Ching' in the 11th, 'Khan-Baligh' in the 13th and Pei-Ching ( Peking ) in the 15th century, and its official name was Shun-Tien-Fu during the reign of the last royal dynasty. It also remained the capital of the Republican China for a few years until the capital was shifted to Nanking in the last part of the third decade of the present century. The city is also the biggest educational centre of North China and can boast of the Peking University and the Observatory, the oldest of its kind, founded in the thirteenth century by Koblai Khan.

The city spreads over a large area. Its roads are very dirty, but it has a good



system of communication. There are trams, motor buses, taxis and rickshaws and the city has railway connection with the trans-continental railway. The best part of the city is the place where stand the foreign legations. This part is administered by a committee formed by the legation authorities.

In and around the city there are some places worth visiting. One is the temple of Heaven, situated in a corner of the city, which was used as a family temple by the members of the past royal dynasties. In front of this temple stands another with a big altar in front. These temples, though hundreds of years old, are still in magnificent condition. On the top of the Peking-Hill there is a temple containing an image of a Chinese goddess who possesses innumerable heads, hands and legs. She is worshipped by the Chinese even to-day. From this place the entire city of Peking looks very distinct and seems to be peeping from behind the big trees. At the foot of the hill lies a big lake full of white lilies with a few floating restaurants. In the city stands one old Lama temple, surrounded by a wall, containing a big bronze image of Buddha. The temple also contains another

image of a god who has four hands and four legs. He is armed with a sword and is worshipped by the Chinese as well as by the Lamas. In this temple I saw some inscriptions on some stones, seemed to be written in Deb Nagri scripts, but I could decipher only two words.

In the outskirts of the city there are many picturesque grave-yards of the past nobles. At a distance of only forty miles from the city stands the famous Great Wall of China. The length of the wall is 1400 miles and it was erected by Shi-Hwang-Ti during the 3rd and 2nd century B. C. to ward off the invasion of the Huns from the Central Asia.

After three days' comfortable stay with Mr. Verhoomall I left the city in the early morning of the 1st September for Kalgan, in Inner Mongolia, whence I desired to proceed for Outer Mongolia. As I had no visa in my Passport for Outer Mongolia, I decided to stay in KIDNAPPED Kalgan for a couple of days to obtain necessary permit to go there. Accordingly I continued my journey in that fine morning through the mountaineous road—hoping to reach Kalgan on the same day. Kalgan is one hundred and ten miles from Peking.

At about three I reached a small town where I took my lunch and after a little rest there I began my journey on. The sun was setting when I was cycling in high speed through the mountaineous regions to cover a distance of thirty miles to reach the destination. On both sides stood high mountains covered with deep jungles. The road also was not in good condition and was running much up and down. At dusk while cycling down a hill, I was greatly surprised when I suddenly heard the boom of a gun. At this I doubled my speed, but ere I had proceeded far, I heard another. With that sound a bullet struck against my cycle and I fell unconscious then and there. I did not know how long I was in that state and what followed after it. I can only remember to-day that when I came to my senses and opened my eyes, I found myself on an ambulance stretcher, attended by a young Chinese, in a small hut on a hill. The house was strongly guarded by five armed Chinese of robust health, dressed in military uniform. Finding myself in that condition I dared not ask them anything about my cycle and the bag. A cold shiver ran through

my spine when I thought of the consequences. I closed my eyes in fear and tried to sleep, but could not owing to severe pain all over my body. Fortunately I was not much injured. The night seemed to me very long and many wild dreams haunted me in my sleep. The day broke out with all its brilliancy, but to me it was all darkness. Time passed on very slowly and to me every minute seemed to be an age. I was not allowed to move from the place where I sat. Every hole and window in the room was closed. So even the day looked dark as a night. When it was ten, my attendant came with a little water for my use. A little while after a fierce looking man entered into the hut with two half baked wheat breads for my meal. I took one of them without any vegetable, but I could not take any more, because fear drove away my hunger.

After an hour when all the armed guards excepting my attendant left the house for their meals, I gathered courage to ask the young Chinese--what they were going to do with me. To this he did not reply perhaps owing to his ignorance of English. So I kept silence. At about six in the evening I

was again given two half-baked wheat breads for my meal. After an hour's rest at about seven fifteen armed Chinese of robust health, dressed in full military uniform, entered the room and asked me to follow them. Placing me in the centre they began to march on through the dark and the mountaineous paths. After a few hours' walking along these paths I felt exhausted and so whenever I expressed my inability to proceed further, they answered me then and there by showering some blows on my back and sometimes with some kicks. At about four in the early morning they halted at a small hilly village and confined me there for the day. In the evening they began their march again and stopped at another place at the last hour of the night. After three days' constant march with them I was presented at last before their captain, seated inside a small house on a hill, at about 10 at night on the 5th September. He was of a stalwart figure and had spectacles on his eyes. He possessed a lovely face. He was seated on an ordinary chair in front of a table on which were found some papers and a few books. Behind him a revolver with a belt was hanging

against the earthen wall and on his left and right there were pictures of Lenin and Stalin. I was rather astonished to see these pictures there.

After my entrance into his room the General asked me to sit on the opposite chair and the first question he put to me in English was—whether I was an Indian and this was followed by many questions—where I was going and with what object, what was my profession and why I liked to visit Japan. The last question he put to me was whether I could convince them that I was not a spy of any government and that I had no wicked motive behind my travels in those parts. At this I requested the General to ask one to find out my suit-case which had been missing since I fell victim in their hands. He then ordered one of his armed guards to bring the suit-case there from the adjoining room. When it was brought, I opened it and showed him some newspaper cuttings and important letters of introduction I received from Mahatma Gandhi and other well-known leaders. He was convinced beyond doubt and so apologised to me for giving me so much troubles. I was

surprised to hear him speaking highly of Mahatma Gandhi whom he greatly respected. In course of talks he spoke a few words of his life. He was a scholar of a Chinese university. Being dissatisfied with the prevailing form of government he turned a revolutionary.

At last he ordered his soldiers to set me free and asked to lead me to the spot where I fell victim in their hands. Before setting me free they warned me against divulging anything to anyone. Being accompanied by five armed Chinese I came back to the place where I was captured and here I was left alone. From this place I proceeded on foot with my bag, because I did not have my cycle back and arrived at Peking on the 11th September and stayed with my old friend. While in China I did not disclose anything about it to any one. After two days' stay in Peking I started on a new bicycle for Moukden in Manchuria.

## China

China proper is bounded on the north by Manchuria—the Japanese puppet state and Outer Mongolia—the Soviet puppet state, on the west by Tibet and Burma and on the south by Annam; the China Sea and the Yellow Sea form the western boundary. The frontier provinces of the country are guarded by high mountains.

The climate varies greatly from place to place. It has only two principal seasons, namely, Summer and Winter. The Summer begins from April and lasts up to the end of September in the South and in the North it begins from the month of May and lasts up to

August. During the Summer North  
 CLIMATE China becomes terribly hot. At mid-day it is extremely difficult to walk in the streets because of hot winds blowing from the Desert of Gobi. Rains are frequent in the Southern, Central and Western China, but in the North practically drought prevails.

During the Winter the country experiences biting cold. It is difficult to live without



fire-stoves<sup>\*</sup> in the houses. In the North it is so cold that it is difficult even to peep through an window of a house in an early morning. At night snow falls in heaps. This year in the month of February the North experienced such severe cold that the entire Gulf of Pe-Chih-Li went frozen and many ships which were running during the early hours of the night, were stopped at dead of night by the frozen Gulf. All attempts of the ice-breakers to rescue those ended in failures. At last a few motor-lorries were sent from the port of Taku to bring the passengers ashore. The temperature in the North comes down to 10° or 12° F. during the Winter.

According to the latest census the population of China proper is 35,05,11,937.

POPULATION The people of the country are  
 & of Mongolian blood and so they  
 APPEARANCE are yellowish in complexion  
 and possess round faces, flat  
 noses and dark hair. Amongst them the  
 northern people are stronger and stouter.  
 Most of the males clip their hair. Amongst  
 the females the young girls have left up the  
 old habit of keeping long hair and short feet.

Amongst the males most of them wear

long trousers and coats of a peculiar Chinese type, but most of the educated people have adopted European dress in place of their national dress. The females of the country also wear long trousers and coats like their brothers. But those young girls, who are advanced and who live in the cosmopolitan cities, have adopted a new sort of costume. When they, dressed in such gorgeous clothes, with red lips and rosy cheeks and with wavy bobbed hair walk in the streets, they look most lovely and beautiful in spite of their flat noses and attract many a visitor's admiring eyes.

The staple food of the northern Chinese is wheat, but the food of the people, living in other parts, is rice. They eat all sorts of vegetables and fish and do not make any distinction as regards meat and beef. Their process of cooking is very simple. They do not use any kind of curry-powder in their curries. They use bean oil in which the foreigners find a bad odour. Most of the southern Chinese eat also frogs and snakes. I have been told that a dish of snake meat is the best of the Chinese dishes. The meat of the poisonous snakes is more palatable. But

M. T. E.—7

they can not partake of these dainty dishes always, because it is very costly and above the reach of the ordinary people. They can have the luxury of such a dish, only when a guest of honour comes. The northern Chinese drink milk not of cows but of camels and horses which are their principal domestic animals. The cows are not found in the North. The people of other parts of China never drink milk or curd excepting on rare occasions. Many of them complain that they find a bad odour in it. The process of taking meals is almost the same all over China. They take food for five times in course of a day. Once—early in the morning, 2nd meal at 10 or 11 A. M., 3rd at 2 or 3 P. M., 4th at 6 or 7 P. M. and the 5th or the last meal they take before going to bed. They sit around a table and take rice to their respective small plates from the common place with the help of a spoon and then commence to eat with the help of two *Chau-sticks* ( food sticks ). They eat curries from the common plates. After their meals they do not throw away the sticks. They use them until these are broken. After their meals are over, they drink tea, prepared without any sugar or milk, instead of water and then use a hot water-towel.

This Chinese custom of using a hot water-towel before and after every meal is very good and refreshing. I am glad to say in this connection that the Chinese know no distinction of caste and creed in the dining-rooms.

About 75 p. c. of the population are Buddhists and confucians and the rest are Mohammedans and Christians. Amongst the Buddhists and Confucians, the RELIGION majority believe like indians in many Gods and Goddesses and in almost every month they perform religious ceremonies. In Peking there are two temples containing two images—one of a Goddess who possesses innumerable heads, hands and legs and the other of a God who has four hands with a sword in one hand—whom the people worship every day. There are also some snake temples where they worship living snakes. In religious ceremonies and in social customs and manners they are like the Indian Hindoos. Amongst the educated, thousands of people are now-a-days being converted to Christianity. But it is gratifying to note that neither any communal question arises here nor any communal riot breaks out in China though

there are Buddhists, Mohammedans and Christians living side by side. They live most peacefully with their neighbours of different faiths.

About 85% of the population are agriculturists and the rest are engaged in different professions.

China, perhaps, is the second poorest PROFESSION country in the world. The poorest of them are the peasants who work hard day and night, but yet they can not earn their bread. In the fields both the sexes work, but still they have to starve. The reason, perhaps, is that they are over taxed and over and above this there are natural calamities, such as, scarcity of water and floods to which they fall victim now and then. They are suffering partly because of the low prices of the agricultural products and the high prices of the industrial products most of which they buy from the foreign lands. To remove the miseries of the people Late Dr. Sun Yat-Sen chalked out a programme, but it could not be given a practical shape because of the untimely death of the great patriot. After his death the country was plunged into political chaos from which she has not recovered yet. So the government can not pay due attention to the causes of the mass on whose strength they are existing to-day.

Industrially it is the most backward country and even more backward than India. For every bit of daily necessities the people have to depend upon the mercy of the foreigners. It is an independent state, but yet the government do not encourage the people to exploit the vast natural resources of the country. Look at the mines. You will see that these are being exploited by the British, the Americans, the Japanese and others. Look at the system of internal communications. They have only fifteen thousand miles of railways, but most of these are under the direct management of the foreigners. Financially China is totally bankrupt to-day.

In this great sub-continent the people speak only fifteen dialects, but they have only one language to write in. LANGUAGE Their spoken dialects are quite different from one another. So when a man of one province speaks to a friend of another province, the latter can not understand the former. But when the former writes, the latter understands, because the people of the different parts write the same characters. In the Chinese language there is

no alphabets. They have only words which number more than eighty thousands. Amongst these there are some words of which one has as many as sixteen different meanings and in every case the pronunciation varies. Now-a-days the universities are trying to make the Peking dialect an inter-provincial dialect. In this attempt they have been partially successful. The Chinese language is one of the best, richest and oldest languages and is spoken by the largest number of people in the world.

The present is the age of great awakenings and China too is not lagging behind. Thousands and thousands of students are coming EDUCATION out every year from the universities and many of them visit foreign lands for higher education. The activities of the girls are not confined to the four walls of kitchens alone. They also have come out of these barriers and have entered schools and colleges in thousands. It is the young enlightened China to which the country looks for salvation.

About 60% of the population are literate. Very recently the government shook off their age-long lethargy and asked all provincial governments to remove mass illiteracy. Some of them have taken it in right earnest. In

the month of July, 1935, the city government of Greater Shanghai opened two hundred new schools and declared war against illiteracy. They resolved to make everyone of six hundred thousands of illiterate people, living in the city, literate within a period of one year only.

The system of education is also good. In every school before class works are resumed, the students sing their national songs in chorus in their respective classes. In every class the teachers read out newspapers and speak to the students about their government and the conditions of the country. For all these reasons the students become enlightened about the condition of their mother country even at their early ages and such system of education in the lower classes makes them patriotic. In every school and college English has been made a compulsory subject, but the medium of instruction is their own language.

Of the games, the basket ball and the foot ball are the most favourite games of the Chinese. In sports the young girls have showed remarkable achievements. They are no more contented with their kitchen-lives. They also like to enjoy an outdoor life as their husbands and brothers. At present they



like to share the lots of their  
**SPORTS** husbands and brothers in every walk  
**& ART** of life. The Chinese have also  
achieved a great success in the art  
of painting. Their works are really of high class.

So long marriages in this country used to be  
arranged by a go-between ( marriage-broker ),  
the final settlement depending on  
**MARRIAGE** the guardians of the boys and the  
girls. Now-a-days with the advent  
of the European civilisation this sort of marriages  
are disappearing from the society of the English  
educated people.

After death the body is kept in the house  
for two or three days for allowing ample  
time to the relatives and friends  
**FUNERAL** to pay their last visits to the  
**SYSTEM** deceased. Later it is placed in a  
coffin and taken to the burial  
ground in a procession with bands playing.  
After their return from the burial ground the  
sons, the daughters and the wives of the  
dead observe some social customs. The sons  
wear coarse clothes for the fixed period and  
they are forbidden from shaving their beard  
for an uncertain period, though most of the  
people are found violating these social custom.

The widows wear white or black unsewed clothes until their death. They are forbidden from using powder or lip-sticks and from attending to any amusement. They also do not put on leather-shoes.

The National Government of the Republic of China has been formed with Mr. Lin Sen as the Chairman under whom there  
GOVERNMENT are five administrative bodies, namely, Executive Yan, Legislative Yan, Judicial Yan, Examination Yan and Control Yan, consisting of members elected at the general Komintang Congress held once in every three years.

The country has been divided into eighteen provinces which are governed by the war-lords who are nominated by the Central Government. Amongst these provinces, five with their capital in Canton are almost independent of the Central Government though the leaders of the South China Political Council, which govern those provinces, owe formal allegiance to the Parent-body.

Though the government in constitution is a republican one, the country is ruled practically by a single man who is Mr. Chiang Kai-Shek, the commander-in-chief of the forces of the

Central Government. The Chairman of the Republic has, practically, no voice in the administration. The Central Government has been committing a great blunder, in the opinion of many, by nominating war-lords as administrative heads of the provinces. The result is that when a war-lord rebels—with him the entire province is lost.

Is China at present strong enough to stand against any foreign aggression? This question is heard almost in every lip. My considered opinion is that the Government is not in a position to fight against any Power, because most of the time and the energy are spent in party squabbles. To day there are three principal parties in China. The Central Government is not supported by the South China Political Council which owes only formal allegiance to the Parent-body. There is also a trouble between the Government and the Communists who number more than a million amongst whom thousands of ex-soldiers and ex-generals are found. These communists are supported in every way by the foreign communists, especially by the Russians and are also supported by the poor and half-starved millions of their brethren.

and sisters. The majority of the students have a leanings, to-day, towards communism. They are so strong in the country that they have been able to capture the vast portion of the Szechuen Province and a few other places in the mountaineous provinces and to-day they are challenging the very foundation of the Central Government.

The communication system is very poor. There are only fifteen thousand miles of railways and about twenty thousand miles of roads in this vast country. For all these reasons the Government can not rush to the war-scenes with soldiers and war-materials and also they lack in modern war-materials. They have not millions of well-trained and well-equipped soldiers and have no proper Navy to protect their long coast line which remains undefended and exposed to the foreign attacks. Without these necessary war materials how can the people of China hope to achieve success in a war against a great Military Power ?

To-day General Chiang Kai-Shek is, in the opinion of many, the only man who can properly safeguard the interests of the country. His policy is "Be equipped first and then be ready for the war." He has

already collected hundreds of military air-crafts and has trained a few hundred thousands of soldiers in the European model. Most of the instructors of his army are the British, the French and the Italians.

Japan sees that if the communists become dominant in China, it will be fatal to her safety. So she likes to nip the red movements in the bud. Hence she offers to help China in every way to suppress these movements. At present China has, apparently, two courses to follow. Either she will have to lean towards Russia to stand against her neighbour or she will have to seek the assistance of Japan to turn all the Whites and the Reds out of their country.

Mr. Hu Han-Min, the great leader of South China has recently hurried back to his motherland from Europe to confer with General Chiang to chalk out a programme for giving a united front against their enemy. If these two leaders can succeed in bringing together the different political groups of the country under one banner—the political destiny of China may take a different shape.

## Life of Confucius

Below is given the short life of the greatest sage of China who has occupied a seat by the side of Buddha in the hearts of the Chinese.

Confucius, the sage, was born in 551 B. C. in modern Szechuen. But three years later, after the death of his father, his mother removed to the neighbouring city at a distance of a day's journey—down the river Sze. The name of confucius is simply a western corruption of 'Kung Fu-Tsze'. Fu-Tsze means philosopher and Kung was the family name.

He married at the age of eighteen and a few years later he was given a post by the Duke. In appearance the philosopher was a heavy and ungainly man. But in his young age he was extremely courteous towards the people. So in his early life he gained a position in the hearts of the people. He lost his mother at the age of twenty-four. After that he began to study archeology, music and history. His philosophy was 'how to get through

life like a courteous gentleman'. When this rising philosopher attained his thirty-sixth year, he fled away from home in order to avoid political disputes dangerous to his mental and physical well-being. After some years' stay in the neighbouring place he resumed his scholastic career in his native land and at the age of forty-seven he accepted the public post again. His service to the people proved so successful that the then administrative head grew jealous of him and began to fear him because of his influence over the entire population. So intrigues were set on foot against him. Having been informed about this he left the service and went into voluntary exile for thirteen years. At last at the age of sixty-eight he was cordially invited by the Duke, the son of the old Duke, to return and accept the public post. A few years later after his acceptance of the post, he composed the first history of Lu from 722 B. C. He also collected poems, folk-lore, annals, songs and rites—then in vogue in various parts of the Empire. He wrote some books which are still known as the Book of History, the Book of Changes, the Book of Rites etc.

He died at the age of seventy-three in

the year 479 B. C. Before his death he regreted that no rulers truly appreciated his merit. He was not officially honoured at his death. After a long period, in the year 195 B. C. the then Ruler paid a visit to the tomb of this great Philosopher and officially honoured him.



# MANCHURIA

I arrived at Moukden on the 24th September, after cycling through a long distance of about 700 miles from Peking and stayed there in a Chinese hotel for three days only.

Moukden is one of the oldest cities in Manchuria. According to the latest census, the population of the city stands MOUKDEN at 420,000. Amongst the citizens are to be seen many thousands of banished white Russians, majority of whom are engaged as labourers, watchmen and businessmen. There are also a few Indians, two of whom are prominent silk-merchants and the rest are watchmen.

The city is surrounded by a lofty wall which is about fourteen miles in circuit. It resembles Peking on a small scale. It was made the capital in 1625. The present wall and the Imperial palace in the centre of the city were constructed in 1631. These are still in good condition, though a few centuries have elapsed. The tombs of the kings of

the past Manchu Royal dynasty lie to the north and to the east of the city, which are worth visiting. In the outskirts of the city there are also some famous Lama temples. Inside the east gate of the city stands a fox-temple whose compound always remains crowded with the natives, because they believe that a visit to the temple will cure their ailments.

During the time of the last Boxar war in the year 1900 the city was heavily damaged by arson. It is this city which also witnessed the the great Russo-Japanese war in which the former was defeated at the hands of the Japanese who entered into the city on march 10, 1905, after a fortnight's fierce battle.

## Manchuria

Manchuria lies to the extreme north of China, surrounded by Asiatic Russia, Mongolia, China and Korea. The land is very fertile and the country is rich in mineral resources.

It enjoys only two seasons—summer and winter. Rainfall is very scarce in the country.

The summer begins from May  
CLIMATE and lasts up to the month of

August and the winter reigns for the rest of the year. During the summer the days are very hot, but in the winter it is so cold that every drop of water gets frozen at night. So none can live without fire stoves in the houses. The walls of the houses are built of earth and roofs are tiled.

According to the latest census the population of Manchuria is 17,948,540. All of them, with

the exception of a few hundred  
POPULATION, thousands of foreigners, are Chinese.

APPEARANCE In appearance they are tall,

& DRESS strong and stout like the northern

Chinese and they look yellowish in complexion. They also clip their hair and wear clothes like the people of north China.

Wheat is their staple food and they do not make any distinction in taking vegetables, meat and beef. They take their  
FOOD meals several times in course

of a day. Their process of cooking and their ways of taking meals are just like those of the other Chinese. They also drink

camel's and horse's milk, because those are the principal domestic animals of the people. Cows are not found in Manchuria.

The vast majority of the population are Buddhists and the rest profess the faiths of Mahommed and Christ. They live most **RELIGION** peacefully side by side with their neighbours of different faiths and the priests of the different religions do not preach communal ill-feelings and so no question of safeguarding the interests of the minority communities arises.

The Buddhists believe in many gods and goddesses and perform many social and religious festivals in every month like the Indians. They also worship live snakes whom they confine in a house. It is astonishing that these snakes never bite their fond worshippers. They move hither and thither in the day time and return to the temple in due time and stay there.

They also believe in ghosts like their brethren in other parts. They are so superstitious that if a man expires in the adjoining room of a house, the occupants of the other rooms leave their respective places in fear for ever. Even if the other people come to know about it, they

also will not occupy the house. But in case of a death at home it is not possible for the family members to leave their home for ever. So they perform some religious ceremonies to turn all evil spirits out of their home.

About 85% of the population are agriculturists and the rest are engaged in various other professions. The staple food the **PROFESSION** peasants produce in their fields is wheat. The land is very fertile. They cultivate their lands with horses. They also like the peasants of China and India are overtaxed. They have very little left in their possession after paying so many kinds of taxes to the government. Above all they are suffering to-day mainly because of the low prices of the agricultural products. The pecuniary condition of those who are engaged in trades and industries is far better than that of the agriculturists.

They speak different dialects and so they can not understand one another. But when they write, every Chinese whether **LANGUAGE** of north or south, east or west & clearly understands them, because **EDUCATION** they write the same characters whose meanings are the same, but

which are pronounced in different ways in different parts. So long most of the people were illiterate and they were the most backward amongst the Chinese. But now-a-days they are taking interest in the spread of education. The government also has opened many schools in the villages for spreading mass education. To me the people of Manchuria are ill-natured, ill-tempered, selfish and un hospitable.

Until 1931 Manchuria was under the Republic of China. In that year a war broke out between China and the GOVERNMENT imperialist Japan who had a military programme chalked out long before the war and who was seeking opportunities to fall on her. The Chinese were not prepared for the war, because they were too weak to offer any resistance. So when the Japanese fired the first shot, the Chinese did not reply. They retreated and the Japanese conquered the vast land of Manchuria within a period of only eleven days and proclaimed Kang-Teh, a member of the past royal family, as the Emperor of Manchuria and declared Hsinking as the capital of the country. It is fast growing

to a big city and at present it has a population of two hundred thousands. The Emperor has to abide by the decisions of Tokyo and has to take an oath of allegiance to His Royal Majesty the King Emperor of Japan.

Japan conquered the country, firstly for raw materials to satisfy the needs of her factories,

secondly for exploiting the

WHY JAPAN vast natural wealth and thirdly

CONQUERED for checking the soviet propa-

MANCHURIA ganda which was being carried

on in China, Manchuria and

Korea by the red agents. In all these purposes Japan has been partly successful. So Manchuria is now the strong foot-hold of Japan and in near future it will be made the strongest military centre. At present she likes to penetrate into Outer Mongolia to cut off the last link of Soviet Russia with China and put an end to the red-propaganda in the Far-East. If she is successful to carry out this programme, sooner or later the entire Asiatic Russia will slip out of the hands of the socialist Russia. If she is not successful, it may not be possible for her to check the tide of communism at home. On the other hand Russia also is determined to fight to the last

to protect her vital interests in the Far-East. It may be difficult for her to fight a modern warfare against the mighty Japan on the border of Manchuria from a distance of about seven thousand miles. So she has planted colonies near the lake Baikal, has established innumerable factories and has built up aerodromes. Herefrom it will be very easy for them to transport war-materials to the war-zone which will be very near to it. So Manchuria will be the storm centre in the near future when both the advanced countries will have a trial of strength. Perhaps that will be the greatest opportunity for China to drive away Japan from their land.

Under the Republic of China Manchuria was really in a miserable condition. It had no proper system of communications.

<p>CONDITION OF MANCHURIA BEFORE 1931</p>	<p>The natural wealth remained unexploited. The people were illiterate and the lives of the rich people were unsafe even in towns and in cities. They used to live in constant fear of bandits.</p>
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But the Japanese, after conquering the country, have opened innumerable schools for spreading education, have constructed many thousand



miles of railways and roads, have erected hundreds of palatial buildings in the towns and cities and have established law and order in the country. During this short period the trade has wonderfully increased and at present the lives of the rich people are safe in the towns and in the cities. Within a period of only five years Manchuria has achieved a wonderful development. But all this has been done to advance her own imperialistic designs and to checkmate the desires of Russia.

# KOREA

I left the city of Moukden for Seoul in Korea on the 28th September. As the country was very cold at this time, I had to suffer much for want of proper winter-clothes. Most of the days I had to pass in the railway stations and many a night I passed without sleep because of severe cold. Thus, cycling for a few days with great difficulties I arrived at last at Seoul in the evening of the 5th October and approached a Japanese hotel. The manager came down and received me most courteously. I stayed in the city for three days only.

Keijo, the capital of Korea, is the biggest city in the country and has a population of more than four hundred thousands. It is enclosed by a big wall, thirty feet in height, which is twelve miles in circuit. The city is also surrounded by hills and the river Kanko flows by its side. It is one of the oldest cities in the country. The roads are broad,

neat and clean and many huge buildings stand on both sides of them. It can boast of the 'Bell Tower' which was erected in 1468 and of the most beautiful 'marble Pagoda'. The city is one of the best places in the country and is visited every year by a large number of foreign travellers.

On the 8th October I left the beautiful city for Fusan, the last port of the Peninsula. As the road passed FUSAN through a long range of hills, I had to take great care in cycling up and down the hills. However, with great difficulties I began to proceed on through the hills and at last reached Fusan in the morning of the 14th October and put up in a small hotel for three days only. On the way I did not feel any inconveniences, because everywhere in the villages I found policemen and the villagers most hospitable and courteous. The road also was in good condition and in the small cities and towns I found many hotels where I passed a few comfortable nights.

Fusan is a small city and port of Korea. It lies to the extreme south of the Peninsula and contains a population of about one hundred

thousands of whom the Japanese alone number about 50,000. It has railway connection with Seoul. It consists of the old Korean city and the Japanese new city. This port was declared open to the foreigners in the year 1876.

## Korea

Korea's other names are Cho-sen and Dai-han. It is a big Peninsula of six hundred miles in length and about one hundred POSITION and thirty-five miles in breadth.

It lies to the south of Manchuria and lies between the Japan Sea and the Yellow Sea, having an area of about 80,000 sq. miles. It is a big hilly range which somewhere reaches the point, about 8,700 ft. above sea-level. The lands of the country are very fertile.

It has two seasons—summer and winter. In the summer the days are very hot, but CLIMATE in the winter the country becomes

so cold that sometimes the rivers get frozen. So the people can not live without fire stoves in the houses, when the winter sets in.

The population of the country is estimated at about fifteen millions. They are yellowish in complexion and possess round faces and flat noses. They look exactly like the Chinese. They dress also like them. Rice is their staple food and they take vegetables, fish, meat and beef.

POPULATION, faces and flat noses. They look  
 APPEARANCE, exactly like the Chinese. They  
 DRESS dress also like them. Rice is  
 & FOOD their staple food and they take  
 vegetables, fish, meat and beef.

They take meals several times in course of a day and eat with the help of food-sticks like the Chinese. Their process of cooking is also like that of the Chinese.

Most of the Koreans are Buddhists. Buddhism was introduced into Korea from China and with the introduction of Buddhism the Indian civilisation also was imported and it was from Korea that the Japanese got Buddhist religion. There are also some Christians and Mohammedans, but all of them live most peacefully with their neighbours.

More than 75% of the population are agriculturists and the rest are engaged in

trades and in various other professions. The peasants here, though poor, are not so poor as are the Indian and the Chinese agriculturists. The lands are fertile and there are many canals and rivers which supply water to their fields. The principal crop they grow in their fields is rice.

Fishing is one of the important industries in the country. It contains many mines of silver, copper, iron and coal. The people, engaged in factories and in mines, are better paid and their condition is far better than that of the peasants. The people here are chiefly interested in fishing. They are very courageous too.

They speak a dialect known as Ural-Altaic. It resembles the Japanese language in structure, but they have few vocables in common. When they & speak, the Japanese and the Chinese can not understand, but when they write, the latter understand, because they write the Chinese characters. They have no literature of their own. In education they are more advanced than the Chinese. The government has opened innumerable schools everywhere—even in the

remotest villages. The Koreans are given Japanese education. For higher education they have to go either to China or to Japan both of which are very near to their home-land.

The base ball and the foot ball are the favourite games of the educated people and most of the illiterate people are fond of different kinds of gamblings.

Early in the Christian era the country was divided into three kingdoms, namely,

Kokuryo in the north west, Pekche  
A SHORT in the south west and Silla in the  
HISTORY east. The native annals begin from  
OF KOREA 57 B. C., but have little historical  
value until the chronicle reaches the  
middle of the 4th century A. D. At that  
time Silla conquered Kokuryo and Pekche  
and annexed the small Japanese province of  
Imma or Mimana in South Korea.

Early in the 10th century Kokuryo was resuscitated under the name of Koryo ( Korea ) and soon it became the master of the whole Peninsula. During the rule of the Chinese Yan Dynasty Korea was a vassal of China and took part in Kublai Khan's disastrous expedition against Japan at the end of the 13th century. In 1392 it was named as Cho-Sen.

At the end of the 16th century the Japanese invaded Korea, but were driven out by the Chinese. Buddhism was introduced here perhaps in the 4th century A. D. and Christianity was introduced at the end of the 18th century, but it had to undergo much persecutions.

In 1894 a war broke out between China and Japan and after the war Korea was declared independent by Japan. In 1899 the King assumed the title of Emperor of Korea and named Korea as Dai-han. At the close of 1903 Russian influence was all-powerful in the Peninsula. Later a war broke out between Russia and Japan and soon it came under the Japanese authority. At the end of the Russo-Japanese war it recognized the Suzerainty of Japan. During this short period Japan has developed the system of communication and its agriculture and industry. They have exploited its natural wealth and have built up a number of ports for trade. They have established law and order in the country and have spread education amongst the people.

In spite of all these developments under the Japanese authority the educated Koreans do not favour the Japanese rule. They are eager for the emancipation of their mother-



land from the yoke of Japan. So they have suffered much and are still suffering POLITICAL extreme persecutions at the hands CONDITION of Japan. Many conspiracies were hatched to throw off the Japanese rule. Even at present hundreds of revolutionaries are found in Korea and abroad, who are determined to sacrifice their lives at the altar of freedom for their dear mother-land.

# IN THE LAND OF CHERRY BLOSSOMS

I stayed in Fusan only for three days which swiftly passed away in the pleasant companionship of the students. As VOYAGE it was the last port of Korea, I decided to catch a boat here for Japan. Accordingly I booked a deck-passage and left the shore of Korea on a Japanese boat on the 17th October in the midst of cheers of joy of my friends who gathered on the pier to see me off. I kept my cycle in a corner and then entered into the compartment where I found a crowd of the Chinese and the Japanese standing for want of places. All of them kept silence, as if they had no troubles. However, three officers of the boat came soon to the spot and requested us not to worry and made room for everyone. It was a Japanese boat and its deck was not like that of a ship belonging to a non-Japanese company. Here we were accommodated on a

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mattressed platform. In every Japanese ship there are such arrangements for the accommodation of the deck-passengers. But in ships belonging to other nationalities a deck means a wooden floor which always remains dirty. However, everyone of us was given one rubber pillow and two blankets. The deck was fitted with electric fans and it had a bath room fitted with a hot-water bathing tub and a cold water tap. As I was feeling much warm, I entered into the bath room to take bath, but I turned my face in shame when I found about a dozen men, young and old, taking baths in the same tub in stark naked condition. After this, whenever I went to the bath room, I always found some people in the same condition. So I could not take my bath for the day.

At about six the boys served us our dinner. It was a pure Japanese meal. So I and some Chinese students could not take these dishes. The Chinese students could not take, because their process of cooking is quite different from that of the Japanese. I could not take, because I was finding a bad odour in the curries. So I approached the steward, and requested him to ~~supply~~ me foreign food.

Firstly he denied, but later on he agreed to give me only rice and fried fish for which I had to pay him extra.

At night three young Chinese students came to have chats with me. Two of them were the students of the Tokyo Imperial University and the third gentleman was sent by the Central Government to the Imperial University of Tokyo for receiving higher education. They were going to Moji whence they would catch a train for Tokyo. We became close friends within a few hours and at the close of our talks they requested me to be their guest in Tokyo.

Next morning when I came out on the open deck, I found the ship waiting near a small island. Many boats were seen moving to and fro. In that early morning they were hurrying up to reach their destinations. These were all fishing boats—propelled by motor. In other countries the fishermen have to row their boats, but in Japan their conditions are quite different. So before setting foot on the soil of Japan one can see the wonderful developments of the Japanese in all directions.

The boat waited there for an hour for a doctor who came on board and examined

every passenger. At last all the passengers were allowed to land. Now the MOJI vessel began to move towards the chimneys of the innumerable factories which were quite visible. It was nine when the ship touched the Moji Pier. After a while a passport officer came on board and called all the foreigners to the first class smoking room. He examined all the passports and allowed everyone to land. I was the last man to be asked to produce my passport. After examining my passport most carefully he asked me to show him the amount of money I had in my possession. Accordingly I showed him a few Traveller's cheques valued at £ 14 which amounted to about Yen 240. He was not satisfied with this amount and so he refused me permission to land and leaving me in the custody of the Purser he went away. After a few minutes some press-representatives came and saw me on board and regreted at the conduct of the officer. At the close of our talks they snapped me by their respective cameras and left the ship, bidding me a smiling good-bye.

At about twelve the ship sailed for Kobe, arriving there in the next morning. I extended

my passage to that port. Here also a passport officer came on board  
**KOBE** and allowed everyone to land after examining their passports.

But in my case he refused me landing and told that he could allow me to land if anyone in Kobe stood as a surety for me. At this I requested the officer to permit me to land for about half an hour to find out any such gentleman. Also I told him that if he suspected, he was at liberty to send a police man to accompany me. But to all these proposals he disagreed. At last I earnestly requested him to find out the phone-number of Mr. Sahay. He agreed to this and went away, leaving me in the custody of the Purser. In the mean time some press-representatives came on board and asked me several questions regarding my travels and at last I had to sit before their cameras inspite of my unwillingness.

It was then eleven, but still I could not receive any news regarding the phone-number. The ship was to sail at half past twelve P. M. So I could not decide—what to do and it seemed to me then that my greatest desire to visit Japan would remain unfulfilled. However,

at last the Purser received a call and asked me to take up the receiver. The call was from one of the police officers who kindly gave me the phone-number of Mr. Sahay. I thanked him very much. Now I felt a little relieved. But again I felt worried when I was told that all the offices were closed, because it was sunday. However, I phoned to the office of Messrs. B. Naraindas & Co., where Mr. Sahay was working as the manager. Fortunately a gentleman received the call and I related to him everything that happened and requested him to extend to me his helping hand. He agreed to it and immediately came to the ship and requested the Purser to set me free on their security. At this the Purser phoned to the passport officer who called him in his office where he gave a temporary security. From there he came to the office of the water-police to take their permission for me.

It was past twelve when both of us left the ship with my luggage and went to the Police Station where I surrendered my passport. From here we proceeded to the 'India Lodge', a boarding house. The clock struck two when we stepped into the premises of the lodge. I am expressing to-day my deep gratitude to the

amiable young gentleman who helped me so much in my difficulty in that foreign land.

Next morning I approached Mr. Sahay in his office and related to him everything that happened. He regreted very much and agreed to stand as a surety for me. He then sent his private secretary to the police officer who returned my passport after obtaining the surety from him.

Mr. Sahay is a great friend of his countrymen in this distant land. His helping hand is extended to all who require his help and guidance in that far off country. He is very simple, smart and clever. He has been living in Japan for the last twelve years. There he is held in high esteem in every society. He is the president of the local branch of the 'Indian National Congress'. He has done really a good service to the country by establishing the 'India Lodge', an ideal boarding house for the Indians who can stay there at a very cheap rate. The Indian merchants in Japan helped him in this matter with handsome donations.

It is a two storied wooden building. It contains twelve spacious rooms which are all mattressed in the Japanese style. The doors are made of paper attached on frames of very



thin wooden pieces and these doors are fitted in such a way that one can open a door after pushing it a little aside. Everywhere in Japan—in boarding houses or in private houses such kind of doors and windows of paper are found. It is surprising that no cases of theft are reported, though the doors of the houses are very weak and give way so easily.

I stayed in this lodge for seven days, but these long days passed in sweet companionship of my new Japanese and Indian friends. Here lived one poor Japanese couple both of whom were working outside. As the gentleman knew a little English, I did not miss the opportunity to learn a little Japanese from him. He used to come to me almost every day and thus, we became intimate to each other within a few days. One evening he invited three of us ( myself, a Madrased journalist and a young Indian student ), who were living in the lodge, to a dinner at his father's house. I heartily accepted his invitation, because I liked to know something about the Japanese system of entertaining the guests. At the entrance of his house we were given a hearty welcome by his old parent. We then put off our shoes and entered into the mattressed

room and took our seats on fine cushion seats around a small dining table. The room was kept very neat and clean and was fitted with electric lights and a radio-set. There were also some pictures hanging against the wooden walls. Excepting these, there was nothing in the room. They were poor, but yet they used to read two or three daily newspapers. So simple but so enlightened these poor people of Japan are. However, after a few minutes, the mistress of the house came and placed rice in one plate and vegetables, fish and meat in different plates on the table. Then they came and sat with us around the table and requested us to begin first. Every one was served curries in different plates, but we took rice to our respective small plates from the common place. We now tried to take food with the help of sticks, but sorry to say that I and my Madrasec friend failed to take any food with these sticks. So we were given spoons and forks. After the meal was over we were served some fruits and at last came the Japanese *O'cha* which the Japanese always drink instead of cold water and which is prepared without any sugar or milk. After the dinner we heard with great interests some melodious

Japanese songs and at about eleven we took leave of our hosts, wishing them good-night.

One day being invited I went to see the agricultural farm of Akasi. On my arrival there I was given a warm reception by the teaching staff. As they were ignorant of English and I also was ignorant of Japanese, they called Mr. Roy, an Indian student studying there, to work as our interpreter. He also had a very poor knowledge of the language. However, he managed to make me understood. They took me around the gardens of flowers, fruits and vegetables and showed me their laboratory where varieties of seeds and different soils were preserved in small bottles. From this place we went to the engine room and thence to the fruits' preservation department. I was taken last of all to the library where I was entertained. After a few talks when I stood up to take leave of them, a student approached and presented me with a basketful of fruits of their gardens. The professors and the students of this farm visit once in every week the villages in their jurisdiction and they deliver lectures, explaining to the peasants the method of modern agriculture. They also pay periodical

visits to those villages to see if the peasants have followed their instructions.

One morning some Indian friends called on me in my lodge and requested me to accompany them to Takarazuka to see an opera. I agreed and got ready within a few minutes and left the lodge with them for the Kamitsutsui electric railway station which is very near to it. Here we booked return tickets which cost only sixty sens each and got into a train just ready to depart. These electric trains never stop anywhere for more than two or three minutes. So the passengers have not to hurry up to catch a train. Every train consists of only two big compartments which are always kept very neat and clean. The seats also are very comfortable and are far better than those of a first class compartment in an Indian train. The conductors and inspectors are also very courteous and mild. They do not ask the passengers to show their tickets. They bow down before passengers at which the passengers understand and produce their tickets for inspection. The government of Japan has rendered a great service to the public by abolishing the class distinction in the electric

trains, trams and motor buses.

Soon we came to Takarazuka. It is a small town, situated on the bank of a hilly rivulet, surrounded by small hills. It is famous for its opera-houses. At the entrance of the biggest opera-house we paid thirty sens each and inside we again booked tickets for thirty sens each to see the performance. It is a four storied building. It contains hotels, restaurants, a market and a show room. As there is no class distinction, the visitors can take their seats on any storey they like. So we took our seats on the 3rd storey. The entire vast hall was crowded to suffocation, though the play had run for several weeks. The peculiarity of this opera is that girls appear in roles of both male and female characters. No boy is allowed to play on this stage.

After a few minutes the play began with a Japanese song in chorus followed by dances. They danced in both American and Japanese styles. Their dances in half-nude conditions were the worst imitation of the Americans. But even at the time of such dances there was pin-drop silence in the vast hall. There was no smoking, no talks, no whisper even, in the hall. That testifies

to the innate virtue of the characters of the people. We could not understand the play, because we were ignorant of the Japanese language. However, when the curtain fell, we came out of the hall and entered into a restaurant. At the entrance we were welcomed by a girl, because it is the custom of the Japanese to receive the customers at the entrance and this task generally falls on the young girls. When we took seats around a small clean table, a young waitress came and bowed and asked very mildly what we wanted. After our dinner when we were coming out, again the girl at the entrance bowed her head and wished us good-night. Leaving the restaurant we entered into the zoological garden, located opposite to the opera-house. It was a cold evening. So we hurried to the electric railway station to catch a train and reached our lodge at about eight.

Kobe has the honour of being the greatest port of Japan. It is situated very near to Osaka, the greatest industrial city of the country. It looks most beautiful because of its fine location at the foot of the hill whose height is more than 1400 ft. above sea-level.

It contains broad and clean roads with innumerable small wooden houses on either sides of them. There are also a number of huge and palatial buildings most of which stand on the Motomachi, the principal shopping street of the city. This street presents a gala appearance in the evening when the coloured lights on the street and in the buildings are lighted. The city also abounds in innumerable bars and cafes, dancing-halls and tea-houses, cinema-houses and opera-houses. For communications there are electric trains, trams, motor buses and motor taxis. The fares also are very cheap. By a tram-car one can travel to any part of the city only for six sens.

The city contains a few beautiful places, such as—underground Railway Stations, Nunobiki water fall, Mayasan and Rokko mountain—which are worth visiting.

One evening being accompanied by a friend of mine I went to see the big underground railway station at Sannomya. It is a palatial building under ground which contains a market, a few stalls and tea-houses on the ground floor and a railway station on the first floor. It is a big electric railway station and is

the terminus of the trains. When we reached the station, a train came in and the passengers rushed towards the gate. Here I was astonished to see the ticket collectors bowing before every passenger. When they received the ticket, they thanked the passenger and let him off.

One morning I left my lodge to visit Mayasan. Mayasan is the name of the temple situated on the top of the hill. I came to the cable-car station at the foot of the hill by a motor bus and got into a cable-car to reach the peak-station. A cable-car consists of two compartments only and two cars run simultaneously up down with the help of a strong iron rope which is carefully examined once a day by the authority. The lines run straight up to the peak. From the peak-station I climbed up about one hundred feet to reach the temple. It contains an image of Buddha and in the yard stand a few other temples. In Japan when one visits a temple, he or she puts some money on the piece of cloth lying just in front of the image as the Hindoos do in India.

The peak of the beautiful Rokko-Mount,



where are found some palatial hotels and a few photo-studios, can be reached by a motor bus and by a rope-way tram. As the rope-way tram is worth-visiting, accompanied by three friends of mine I set out on a fine morning to travel to Rokko-Mount by such a tram. We reached the station by a motor bus and got into a rope-way car. These cars are very small and each car has room for about eight passengers only. These cars, which remain fastened to a strong piece of hanging rope, run with the help of electricity. At important places there are iron-nets below to pick up the cars in case of emergencies. We highly enjoyed the trip to the Rokko-Mount. The scenery on the peak is very lovely and from this place the entire city of Kobe and of Osaka can be distinctly seen and these cities look like innumerable small white flowers scattered on a piece of blue cloth.

Kobe is a big cosmopolitan city, containing a population of about eight hundred thousands. It is inhabited by most of the foreigners of whom Indians number about six hundreds. Majority of them hail from Bombay and Sind and they are engaged in trades. One evening before my departure

from the city a meeting of the Indians was held in the Congress Hall under the auspices of the local branch of the Indian National Congress where the Indian merchants of Kobe and of Osaka presented me with a purse.

After a week's comfortable stay here with my Indian friends I left for Osaka, the Manchester of Japan, in the morning of the 26th October.

OSAKA After an hour's cycling I arrived at the city of Osaka and proceeded direct to the house of Mr. Mehrottra who had invited me to put up with him. At the entrance I was given a cordial reception by the members of his family.

Next day I was invited to visit the office of the Osaka Mainichi, a daily news-paper. At the entrance I was cordially received by the editorial staff of the paper who took me to their reception-hall where they entertained me in the Japanese style. After the entertainment was over, they took me around the different departments of the huge establishment. The paper is printed at the rotary machines which are twenty-five in number of which thirteen are the productions of the U. S. A. and the rest are their country make. The editor told me that they could print one and half millions of news-papers within M. T. E.—10

half an hour only. The most attractive feature of the establishment is the department of tele-photo. It takes only five minutes to receive a photo from their branch-office in Tokyo which is about three hundred miles off Osaka. They have ten thousand correspondents in different parts of the world. In this huge five storied building there are a public-hall, a cinema-house, a dispensary, a hospital, a hotel, a hair cutting-saloon and a guest-house, and all these to cater for the needs of the employees of the paper only.

From this press I was taken to the Asahi Building where is located the office and the press of the Asahi Shimbun, the biggest newspaper of Japan which has a daily circulation of two millions. This building also contains a post office, a dispensary, a hospital, an ice-skating-hall, a guest house, a public hall and a cinema-house. Here also there is a tele-photo department and it has also many branches in different parts of Japan and also has thousands of correspondents all over the world. Both these papers have their own aeroplanes. They have great influence over the public and always come forward to help when any national disaster occurs.

It was the day for the yearly display of

air-manouvring over the city. The programme was well circulated amongst the citizens who were requested to put out the lights in the evening for about four hours when the enemy would attack the city from the air. It was an arrangement for teaching the citizens how to defend in the event of an aerial attack. The young military students placed their anti-aircraft guns on every huge building to shoot down the aeroplanes. According to the previous instructions two aeroplanes flew over the city and made a signal requesting the citizens to be ready for actions. At 7.45 P. M. two aeroplanes flew again over the city and made the last signal for switching off the lights and within fifteen minutes the entire city was plunged into darkness. Even the lights of the trains, trams, motor cars and motor buses were put out. During the period of manouvring the traffic was regulated by the police with the help of green and red torch-lights and streets and lanes of the city were strongly guarded by the young volunteers. At half past eight about a dozen aeroplanes attacked the city and dropped red bombs from the air and they were replied with the anti-aircraft guns by the military

students. At ten P. M. the programme ended with the last signal of the aeroplanes and the city was lighted again. The citizens obeyed most faithfully the requests of the authorities and the demonstration was a unique success.

Osaka, the biggest industrial city of Japan, containing a population of about twenty-seven hundred thousands, is located in the central part of Honshu (main land) on the Osaka Bay. It was named as Osaka in the initial year of Meiji in 1868. The city lies on a vast area and is divided into a number of parts by some canals which have fallen into the bay. It contains spacious roads and a number of huge buildings. In the city stands a castle, one of the oldest of its kind in the country, which has recently been rebuilt. A portion of this fort is reserved for the army and in the middle stands a beautiful four storied wooden building containing an art-museum. This castle is surrounded by a strong wall and a deep moat. The city is called the Manchester or Chicago of Japan and it is the centre of the much talked of textile industry. There are big trading houses, banks, factories, mills and ware-houses in the city. Although Osaka is young as a port with modern facilities,

the total amount of foreign trade handled here is more than that of Yokohama. At present its great export business is carried on through the port of Kobe.

During the reign of the Emperor Kotoku the capital of Japan was in Osaka which was then called as Naniwa. Intercourse with foreign countries was carried on actively through the port of Sakai and during the time of Hideyoshi Toyotomi and Tokugawa Shugunate this city enjoyed great commercial activities.

On the 29th October I left the city for Nara which is only thirty miles off. The first sixteen miles of the road are broad  
NARA and metalled and after this begins the hilly region. After an hour's cycling I came to the foot of the hill, but could not push any further because of want of proper road over the hills. So I came to the electric railway station and began my journey on foot along the railway line and arrived at the city in the evening where I put up in the Nara-hotel which was located on a small hill and from this place the distinct view of the city could be had. I passed the night quite comfortably there and in the morning after my bath and breakfast I paid the clerk the

charge at the rate of Yen 10 per day and left the hotel for the famous Nara Park which contains many old temples and shrines, two museums and a few hundreds of deer. These deer are very lovely and do not get frightened at the sight of the visitors.

In a corner of the park stands a big Buddhist temple known as Todaiji temple. One has to get inside it by paying only ten sens. Behind the gates lies the temple with a big yard in front. It is famous for the big image of Buddha. The height of the image is 54ft and it was wrought of cast metal in the year 760 A. D. The image, though centuries old, is still in its pristine glory. Near to this temple there are many small ponds full of coloured fishes. In the middle of the park there are two museums—one is the industrial museum and the other is the art museum. The former has a collection of some old and new industrial machineries and the latter contains a few images, some pictures and potteries of archeological importance. The entrance ticket costs only ten sens. The neighbouring site of the park is dotted with temples of which one is the Horyuji temple, built in the 7th century, which is said to be the oldest wooden building in existence in the world.

Nara is a small city, situated on a number of hills. The roads are very dirty and the houses are congested. The city remains always crowded with foreign travellers who do not fail to visit the famous Nara Park, the big Daibutsu (The biggest image of Buddha in Japan) and the historical ruins in the city. It is the ancient capital of Japan and here were imported the Chinese and the Korean civilisations which were mixed up with the Japanese culture about one thousand years ago. It is the place where the visitors can still find the traces of the ancient Chinese, Korean and Japanese civilisations left in the architectural designs of the temples.

After lunch I left the city and came down to Osaka in the evening and put up with my old friend. Next morning I left for Kyoto, only forty miles away from Osaka. The entire road was in excellent condition and so without experiencing any difficulty I arrived at Kyoto at twelve and proceeded to the Y. M. C. A., the ideal place for the foreigners to put up in. The secretary was courteous enough to agree to make room for my stay in the Y. M. C. A., though they had no arrangements



for the accommodation of additional guests.

In the afternoon I approached the office of the local chamber of commerce for a pass to visit the royal palace of the past emperors of Japan where old Japanese art can be seen. Dressed in a scout-dress when I arrived at the gate of the palace with a pass, the officers in the gate-office refused to allow me to enter on the ground that I was not dressed in full European dress. So I had to return to my lodge disappointed.

In the evening I was invited to speak about my adventurous travels before a large gathering of students of both sexes in the Y. M. C. A. hall. I spoke for an hour and half about my itinerary and the economic and the social conditions of the different countries I visited. After my speech the secretary of the Y. M. C. A. rose and spoke for a little while in appreciation of my adventurous spirit after which the meeting ended in applause. After the dispersal of the gathering when I was taking rest in the waiting room, some fifty students, both boys and girls, approached me and requested for my autographs. I gladly satisfied their curiosity. After a while two gentlemen, one of whom was a friend of mine

who was studying in the Akasi agricultural school and who had come to Kyoto a few days before my arrival there to study in the Imperial University of Kyoto, called on me and requested me to accompany them early in the next morning to see the famous lake Biwa which is only ten miles away from the city. I agreed to it and so without further delay I went to bed. Next day in the early morning we left the city on bicycles for the lake Biwa. The road was running much up and down, because it passed through many hills. It took about four hours to reach the lake which is the biggest in Japan and which lies surrounded by high hills. In the middle of the lake on an island stands a beautiful international hotel and on one side of the lake a small town has sprung up in the midst of natural beauties. The roads are broad and clean and for the conveyance of the people there are trams and motor buses. The innumerable tea-houses and dancing-halls of this town afford great pleasure and comforts to the visitors to this lake. Besides a railway station the town contains also a steamer station wherefrom ply one or two steamers every day with passengers of different nationalities around the charming lake. We

also did not miss the opportunity to enjoy a trip around the lake by a small launch. After a pleasant excursion for an hour and half we started on our return journey and on the way halted near a road-side military school and witnessed with great interest the parade and shooting practice of the young military cadets. After half an hour's stay there we began our journey again and reached our respective lodges at about two. On my arrival in the Y. M. C. A. I received two invitations from the offices of two leading news-papers. Accordingly in the afternoon I paid them visits and in both the places I was most cordially received and entertained. Both these papers have daily circulation of more than one hundred and fifty thousands and these are published in powerful rotary machines. In the evening a meeting of the students was organised in the Y. M. C. A. hall where I spoke for the second time about my travels and the meeting dispersed at about nine. After the break up of the meeting I came down to my room and packed up the things for my start early in the next morning.

Kyoto is the fourth largest city in Japan, containing a population of more than one

million. It has broad and clean roads with many huge buildings on either sides of them. It is the most beautiful city, surrounded by high hills. It is the centre of the tourist business of Japan. A little over one thousand years ago, during the reign of the Emperor Kammu the city became the capital of Japan which remained the metropolis until the beginning of the Meiji era. Such villas as Kinka-kuji and Ginka-kuji are typical of the architecture of the Muromachi era which began about five hundred and fifty years ago. There are several Buddhist temples, such as, Higashi, Honganji, Nishi-Honganji, Chion-in and Kiyomizudera which are the large old picturesque buildings. As the city remained the capital of Japan for many years, it became famous for its industrial arts. It is also famous for its nishijin fabrics, artistic dyed goods, lacquer ware and fans. Nishijin fabrics are required for tapestry, table-cloths and provide material for gorgeous *kimonos* of the fair sex. At Gion along the river Kamo that runs through this ancient capital graceful dancers and geisha girls, dressed in old Japanese costumes, entertain the foreign visitors with the popular cherry

dances. The unique sight of the farmer girl peddlers in old Japanese costumes in the streets has an artistic appeal for overseas people.

After two days' stay here I left for Nagaya. The distance is one hundred miles and the road was not in good condition and it was running through high hills. Every inch of land in these hills are cultivated and I found thousands of peasants engaged in supplying manure to the young plants in the fields. On my way whenever I approached a peasant, he was courteous enough to receive and give me the necessary informations and everywhere I found hotels and tea-houses. The villages in Japan are not like those of the other countries. It is more comfortable to live in a Japanese village, because one can find the comforts and amenities of a city life in the Japanese villages. He can read daily newspapers and can hear radio broadcasts. The houses, though constructed of wood, are kept very neat and clean and are fitted with electric lights. The people can drive to a city whenever they like and can also run by electric trains if they so desire. In many villages tea-houses and dancing-halls are also

found. The Japanese villagers are very hospitable and courteous too.

After a long tedious journey I reached Nagaya in the evening and for an hour I had to run hither and thither to  
NAGAYA find out the address of Mr. Kasauga, a Japanese gentleman whom I met in Kobe and who had invited me to put up with him while in the city. Whenever I asked a passer-by about the address, he showed me a wrong direction. At last after an hour's search I found a student passing by whom I approached and requested to lead me to the address. He was kind enough to take me to the right address. When I reached the door, Mr. and Mrs. Kasauga ran forward and bowed before me and received me most cordially. They took me to the upper flat and entertained me there with *O'cha*. After a few minutes' talk I went to take my bath in the bath-room which was fitted with a tub full of hot water and with a small cold water reservoir. Returning from the bath room I took my meal and went to bed without delay.

It was a two storied wooden building and all the rooms were mattressed. The ground floor was set apart for their office and the

upper storey contained four bed-rooms which were kept very neat and clean. They were finely decorated with pictures and some artificial flowers. The cotton beds and clothes were kept in a small room made for that purpose. The ground floor contained two separate rooms—the unmattressed one was used as a kitchen and the matted room was used as the dining room.

Next morning after our breakfast accompanied by Mr. Kasauga I set out to visit the famous Nagaya Castle standing close by. We walked up to the gate and entered into the castle which is surrounded by a high wall and by a dry moat. In the centre of the castle stands a five storied wooden building, built about five hundred years ago, which is still in magnificent condition. It contains many spacious rooms which were used by the soldiers. The staircase leading to the upper flats is very dark. From the top floor the distinct view of the entire city of Nagaya can be had. After the visit to this castle Mr. Kasauga showed me round the different parts of the city.

After lunch while I was asleep, Mr. Kasauga received two calls on my behalf from two leading newspaper offices. So in the afternoon

both of us left our lodge by a motor taxi and alighted before a huge building. At the entrance we were received by the editor who took us to their waiting room where we were entertained and at last snapped by their camera. After the entertainment was over we were shown round the different departments. The editor was an amiable gentleman. Their paper had a daily circulation of more than one hundred thousands. From this place we went to the other press. There also at the entrance we were extended a hearty welcome by the staff of the press and were shown round the different departments. The daily circulation of this paper was more than one hundred and fifty thousands. At last we were taken to their waiting room where they entertained us. As the editor of the newspaper was ignorant of English, Mr. Kasauga acted here as an interpreter. Here also we had to sit before their camera.

After attending to those engagements when we returned to our lodge, my friend received a telegram from one of his friends. So leaving me under the care of his wife he left the city to see him without further delay. Mrs. Kasauga was a kind hearted



lady. While with her, both of us forgot our race-distinction and within so short a period I occupied a place in her motherly heart.

That evening after our dinner Mrs. Kasauga took me to a cinema-house where an American film was being exhibited. After the show we went to visit two principal shopping streets of the city which are illuminated with lights of multifarious colours in every evening. The streets abound in bars and cafes, dancing-halls and cinema-houses.

Nagaya is the 3rd largest city in Japan, containing a population of more than one million and fifty thousands. It spreads over a vast area and contains broad and clean roads. For communications in the city there are trams, motor buses and motor taxis.

After staying here most comfortably for three days I started on the 6th November for Yokohama which is at a distance of about two hundred miles. The road runs through innumerable villages and hills and somewhere it runs by the side of the sea-shore. On the way I came across many villagers. They are not ill-clad. They have electric lights in their small cottages which are constructed of wood and tiles. They have radio-sets in the

houses and play musical instruments to beguile their leisure. They also read newspapers. The life of a poor Japanese is happier and is more comfortable than that of a middle class Indian.

On the way to Yokohama I took two halts—one in a village at a distance of seventy miles from Nagaya and the other in

Atami, the best health resort of  
**ATAMI** Japan. It is situated on a hill facing the sea. At night it looks like a dark sky with innumerable glazing stars. It is famous for its hot spring which is visited every year by thousands of patients of different colours and sexes. Here I was astonished to find many Japanese of both sexes taking baths in this hot spring in stark naked condition.

On the very day I started from Atami in the afternoon for Yokohama which is only forty miles off. I reached the city

**YOKOHAMA** at eight in that cold night and proceeded direct to the Yokohama

Hotel where I passed the night quite comfortably. Next morning after my breakfast I left the hotel to find out a suitable place at a cheaper rate. I approached the local

Y. M. C. A. authorities who kindly agreed to accommodate me there. So I stayed for three days in this Y. M. C. A. which had a beautiful location opposite to the Yokohama Park.

In the evening the local Indian residents organised a meeting to hear my thrilling experiences of the tour and in this meeting they presented me with a purse to encourage my enterprising spirit. After the dispersal of the gathering I was introduced to Mr. Sinha, belonging to my province, who, at the close of our talks, requested me to put up with him, while in Tokyo. I heartily accepted his invitation.

Next evening accompanied by an American friend I set out to visit the principal shopping streets of the city. After a long walk we got tired and thirsty. So we entered into a big hotel, situated on a small hill and took our seats on two opposite benches and then asked the waitress to bring two cups of tea, but they regreted, saying that they had no tea, but they had only *O'cha* which we were not accustomed to drink. So my friend asked for a glass of cold drink. In the meantime two young girls appeared there and took their seats by our sides and soon they began to

approach nearer and make ugly postures. At this I grew angry and requested my companion to hurry up to leave the hotel. These hotels are so many brothels.

Yokohama stands sixth amongst the largest cities in Japan, containing a population of 6,20,296 including five thousands of foreign residents of whom the Indians number about one hundred. Almost all the Indians are engaged here in silk business. The city has spacious and clean roads and it contains two beautiful parks one of which is the Harbour Park which lies facing the sea and presents a lovely appearance. The city abounds in bars and cafes, dancing-halls and cinema-houses. For communication there are electric trams and motor buses which run throughout the length and the breadth of the city.

Few names are more familiar to the foreign travellers than Yokohama, but it was an obscure fishing village even in 1853 when the 'black ships' commanded by Commodore Perry appeared in the Bay. Amazingly Yokohama has grown up during the seventy odd years that have elapsed since it was officially opened as a treaty port in 1859. In 1901 the much older town of Kanagawa was incorporated

with the original city. After lapse of a few years when the city was on the way to rapid development, came the disastrous earthquake and fire of 1923 which almost completely razed the city. After the earthquake the present Greater Yokohama was constructed. The city is divided into five districts two of which contain most of the workshops and the factories. The present Yokohama harbour, reconstructed and improved after the great disaster, is one of the finest of its kind in the East. Protected by break water, 9400 feet long, the quays and piers have a total mooring capacity of twenty-one ocean liners, while buoys and docks are capable of mooring thirty-three vessels.

On the 11th November I left the city in the early morning for Kamakura, lying at a distance of only six miles. The KAMAKURA entire road was narrow and very wretched. With great difficulties I passed on through this road and while cycling down a steep hill near Kamakura my cycle slipped near a bend and I fell down into a ditch. I could not rise up until a traveller came to my rescue. I got bruises on my left arm and leg. So, arriving at the

town I approached a doctor and had my wounds dressed by him. After a little rest there I set out again to see the Kamakura Shrine, famous for its old architectural designs. It is one of the oldest shrines and is dedicated to the spirit of an emperor of Japan. No shrine in Japan contains any image, these are only dedicated to the spirit of the dead. From this place I came to visit the big image of Buddha called Daibutsu which dates back to the thirteenth century. With its enormous dimensions (42 feet 6 inches high and 97 feet circumference) the image is the second largest in Japan—the largest being that of Nara; but it excels the latter in fine artistic works. The image was originally kept in a building as is the case with Nara Daibutsu. The temple enshrining it was twice destroyed by tidal waves in 1369 and in 1494 and since then the bronze image has remained in the open. There are many photo-studios and restaurants by its sides and it is located near a small hill. It is always visited by thousands of young students and devotees. After paying my devotion to this image I left for the famous temple Hase-No-Kwannon, standing close by, which contains a great wooden image of Kwannon, the goddess

of mercy, behind the folding doors. It requires only five sens to visit this temple which is at present under construction. Near this temple stands the Entakuji temple, famous for its bell ( 8 ft. in height, 4 ft 7 inches in diameter and 6 inches in thickness ), which, the oldest and the largest in Japan, dates back to the earlier part of the thirteenth century.

Kamakura lies surrounded by high hills and looks most beautiful because of its fine location near the sea. The roads are unmetalled and dirty. Though it is a very small town, for communication there are trams and motor buses running from one end to the other. Once it was a flourishing city and had been the capital of Japan from the last part of the twelfth century until the middle of the fifteenth century and so it contains many places of historical importance. During its prosperous days it had a population of about seven hundred thousands, but successive warring feuds had practically destroyed the city.

After halting here for a few hours I proceeded to Enoshima lying in the outskirt of Kamakura.

Opposite to Enoshima stands a  
**ENOSHIMA** beautiful wooded island, about a  
 mile and half in circumference,

lying at a distance of only three fourth of a mile, which is connected with the main land by a wooden bridge, long and narrow, built on a sand spit (a toll of two sens is required for crossing ). The chief attraction of the island is the 'dragon cave' which was, the legend says, the abode of a dragon and in which is enshrined an image of Benten, the goddess of luck. Besides this the island contains many shrines and temples and has a number of hotels and restaurants. The calm and quiet atmosphere of the island together with her natural scenery attract thousands of visitors every year from far and near. It is a favourite haunting place of the sea bathers and beauty lovers. It is really a charming spot. I stayed in this beautiful island only for two hours and then came back to Enoshima where I took my lunch in a sea side restaurant. From this restaurant the island looked most lovely and beautiful.

Enoshima is a small town. The roads are dirty and the houses are congested. It contains only a few thousands of souls, but the small island, standing in its front, has added some importance to it.

After lunch I began my journey and passing



through Kamakura I arrived at Yokohama in the evening. Next day at day break I left for Tokyo. While cycling through the fine asphaltic road in high speed I was suddenly stopped on the way by two young Japanese. At first I got a little nervous, because I did not understand them. However, only a minute after, they begged my pardon and told that they were press representatives and had been following me from a distance of about three miles. On the very spot they asked me a few questions regarding my itinerary and after a while snapped me and bade me a smiling good-bye. Then I began my journey on and arriving at Tokyo I became rather perplexed to see its vastness and heavy traffic. I asked a few passers-by about the address I had with me, but they did not reply, perhaps they could not follow me. However, I found at last a young Japanese who kindly led me to the address which was about five miles away from the place where I met him. When I tapped at the door, a young Japanese lady of about twenty-four years old came out and received me most cordially in the Indian style. My hostess was an educated lady and

she was the wife of Mr. Sinha whom I met in Yokohama and who had invited me to put up with him. During the four days I stayed with Mrs. Sinha I had noticed in her talks her great admiration and love for India. She expressed her ardent desire to come and serve mother India.

I stayed in this family for four days only and on the 16th November I shifted to the 'Asia Lodge', the only Indian boarding-house and here I passed a few days in sweet companionship of the Indian students.

One evening after a long walk I felt fatigued and so entered into a small tea-house and took my seat on a fine cushioned bench. Promptly a cup of tea together with a few Japanese cakes was served on my table and while sipping the cup of tea, a few girls appeared and took their seats by my side. Then a few talks in broken English followed. After a while they asked me plainly whether I needed any geisha. I refused them and soon left the tea-house. The geishas are dancing girls who entertain guests with songs and dances. These geishas can be classified into three classes. The girls belonging to the last two classes can be grouped in

the group of prostitutes. These geishas are well-known to the rich people. They are to be found in tea-houses, bars and cafes—every where in Japan. In Japan the standard of morality is not so high. There a man is judged by his public activities and the Japanese do not consider illicit sexual pleasures as a grave moral offence.

While in the city, I had the opportunity to be introduced to the great Indian patriot Raja Mahendra Pratap who had returned only a few days back from U. S. A. where he went to preach his ideas. A few years back he founded an association called 'world federation' with the object to unite all the religions and to restore peace to this unhappy and warring world. To propagate his views he publishes a monthly organ and holds a meeting on every sunday at his residence. At present he has opened a class to teach different languages free of charges. On an invitation I attended a meeting of the said association held to send greetings on the occasion of the inauguration of the Philippine Common Wealth. The gathering consisted of the Indians, the Chinese and the Japanese. In this meeting I had the honour to speak

something about the new Philippine Commonwealth. After the break up of the meeting I was introduced to a young Chinese Christian student who had been studying in the Imperial University. After an exchange of a few talks when I stood up to take leave of him, he requested me to have tea with him in the next evening at his residence. I heartily accepted his invitation and accordingly I paid him a visit. During my short stay in the city we became close friends.

One afternoon while I was reading a newspaper on the flat roof of our lodge, I suddenly found some ashes falling on me and on the surrounding places. I could not understand then what the matter was. Next morning when I opened a newspaper, I came to learn that there was a volcanic eruption on the previous day. So violent was the eruption that the ashes were blown away to Tokyo from a distance of about eighty miles.

Tokyo is the present capital of Japan. According to the latest census the population of the city stands at 58,48,000 and it is the third largest city in the world. It is situated at the head of the Tokyo Bay and spreads over a large area of about two

hundred and thirteen square miles. It is divided into thirty-five districts. In olden time it was called 'Edo', a name derived from Edo-Taro who was a General of an army of the famous Shogun Minamoto Yoritomo who towards the end of the twelfth century chose this place for his head quarter. The first castle in Edo was built by Ota Dokan about three centuries later. In 1590 Tokugawa Ieyasu, the first of the Tokugawa Shoguns, established his residence in the city and after rebuilding the castle made it the seat of the government and since then until 1868 Edo was the centre of national administration and to ensure the prosperity of the city and to keep watch on the activities of the feudal lords the Shoguns required them and their families to reside in the city for prescribed periods from time to time. With the inauguration of a new form of government in 1868 when the Shoguns were deprived of their power, the Emperor Meiji removed the capital from Kyoto or western capital to Edo—changing its name to Tokyo or eastern capital. Since then the city has been a place of great importance in the empire.

The old city, which was divided before into fifteen wards, is at present divided into two parts—Yamato or up town and Shitamachi or down town. The former contains the residential districts and the latter comprises the business districts where are located most of the factories and the workshops. In 1923 the greater portion of the central part was totally destroyed by the most disastrous earthquake and fire and after the catastrophe the city was reconstructed and the thoroughfares were entirely remodelled.

The city authorities absorbed recently many villages which lay in the outskirts of the city into the old city and the extended portion is called Greater Tokyo. The roads, which are wide and clean, run much up and down, because the city stands on a number of hills. For communication in the city there are trams, motor buses and electric trains. The system of traffic regulation is also praiseworthy. At every crossing of roads there are green, yellow and red lights by which the traffic is regulated.

Most of the houses in the city are small and these are mainly constructed of wood. Of course, many huge buildings are also found,

but most of those stand on certain principal streets like Ginza, Kanda and Shinzuku which are the only gay streets where are found innumerable cinema-houses, dancing-halls, cafes and bars and which are illuminated in every evening.

The city has the distinction of being the imperial residence for many generations. The imperial palaces lie scattered on a vast area in the heart of the city, surrounded by a moat which always remains filled with water and by high walls. Only the outer portion of the imperial residence is open to the public.

The city contains also a number of beautiful parks, such as, Hibiya park, Shiba park, Ueno park, and Asakusa park, two museums and a few important temples and shrines like Senga kuji temple, Yasukuni shrine and Meiji shrine.

The Ueno park, the biggest in the city, contains two museums, namely, Science museum and Art museum and a zoological garden which is almost as big as that of Calcutta and which can boast of a very fair collection of birds and animals and of an aquarium.

Of the shrines, the Meiji shrine is the most famous. It is dedicated to the Emperor

Meiji and it comprises a group of buildings built in pure shinto style. This shrine is one of the holiest centres of pilgrimage in Japan and here the leaders of the society and even His Royal Majesty the Emperor himself pay occasional visits. The outer garden is connected with the shrine precinct by a motor-road. It contains among others the stadium and the picture gallery, dedicated to the Empero Meiji and his queen consort. The outer garden is a garden of big trees and is very solitary. So the place is calm and quiet and it seems to be a place lying quite out of the busy scenes of the city.

The most beautiful and attractive in the city is the war-museum where is to be found a fair collection of modern war-materials. There are also electric arrangements by which visitors can see how the bombing aeroplanes are fired at with the anti-air-craft guns and how the soldiers attack the enemy and how the enemy defends.

As I had a great desire to proceed to Russia from Japan to study their present social and economic conditions, after obtaining the necessary permit from the British authorities I approached the Soviet Consul in



Shanghai for a visa. He told me then in reply that as the Soviet Consuls were not empowered to grant any visa to anyone, it was better for me to apply to Moscow for the same. Accordingly I did so and requested the Soviet authorities to send the reply to Tokyo. So after my arrival at Tokyo I was waiting there for the reply from Moscow. At last after long four months the Soviet Government informed their Embassy in Tokyo that they could not grant me any visa. So I approached the Embassy again for a transit-visa to travel to Poland by the trans-continental railway. But to this also they replied that they could not grant me any such transit-visa in the face of such a reply from Moscow. At last they agreed to send a cable to their Government for a transit-visa and for the cablegram charge I paid them yen fifteen. In the meantime I bought proper winter clothes at a cost of two hundred yen to stand the Russian cold. But to my great disappointment Moscow again refused to grant me the transit-visa without any reason. Everyone who travels to Europe by this trans-continental railway is given a transit-visa to pass through U. S. S. R., but

in my case why they refused to grant me any such visa I can not account for even to-day. Thus, being disappointed I changed my plan and made up my mind to catch a boat for Philippine, because I had not enough money then in my pocket to sail for America.

## Japan

Japan is known to her inhabitants as 'Nippon', 'the Land of Rising Sun', 'the Eastern Land' and 'the Land of Cherry-blossoms'.

**POSITION** It comprises more than four thousand islands—extending from 51° to 22° N. Latitude, the total length being about 2400 miles. Of the islands there are four big islands, namely, Hokkaido, Honshu, Shikoku and Kyushu of which Honshu is the biggest, the area being 87,500 sq. miles and it is the island where all the big cities have sprung up and where has been established the capital of Japan from the early times. These islands are mountaineous and most of the hills are volcanic, but the majority, of them are

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at present extinct. Slight earthquake tremors are daily perceptible by instruments only and at intervals of thirty to fifty years a terrible catastrophe happens and causes wide-spread destruction. One of this kind occurred at Yedo in 1855 and another at Nagaya in 1891 while over 27,000 people perished in the Sanriku upheaval of 1896. The greatest was the earthquake and fire of 1923 which occurred in Tokyo, Yokohama and in the surrounding places when more than one hundred and twenty-five thousands of souls perished. The biggest volcanic crater in Japan is in the Mount Aso whose diameter varies from ten miles to fourteen miles.

Typhoon is another constant companion of Japan which visits her almost every year, causing a panic in the minds of the people, and destroy many lives and properties. So Japan which is so favoured by the Rising Sun often falls victim to the wrath of the God of destruction.

Japan enjoys only two seasons—summer and winter. The former season begins from May and lasts up to August and the latter reigns for the rest of the year. During the summer the days

are very hot and in this season it rains now and then. Of course, even in the cold months of October and November it often rains. During the winter the island of Hokkaido experiences severe cold and here snow begins to fall from the month of November, but in Tokyo snow falls in December and in this season it is very difficult to work outside owing to snow storms. In Japan the climate is very invigorating.

According to the latest census the population of the Japanese empire stands at 90,396,043 and the population  
**POPULATION** of Japan Proper is 66,296,000, consisting of 33,321,000 males and 32,975,000 females.

They are short in stature but strong and stout and possess heavy faces with flat noses.

They look yellowish in complexion.

**APPEARANCE** The males clip their hair, but

& the females keep long hair and

**DRESS** dress it in a beautiful fashion.

Both the sexes wear *kimonos* and put on wooden sandals fitted with high heels. The males have at present adopted the European costume in the place of their national dress. Of course, they do not wear European

dress while they are at home. There is also uniformity in their dress, such as, all students of the country have to wear European dress of the same colour and type and all conductresses in motor buses and in trams have to wear the same kind of costume. The people never walk on bare foot. Even the poor peasants use either sandals or cloth-shoes. A *kimono* is a loose garment; it contains two long pockets in two sleeves.

Neatness and cleanness is the innate virtue of the Japanese. Almost in every house an iron can be found for ironing clothes.

**NEATNESS** They take daily baths in hot  
 & water, because they never use cold  
**CLEANNES** water. When they take baths,  
 they do so in nude condition.

About fifteen years ago both males and females used to take baths together in public in nude condition. Even to-day in the hot springs of Japan people of both sexes are found taking their baths together in the stark naked condition. Even in the families such instances are not rare. At present the public bath-houses in the towns and in the cities contain two separate rooms—one for the males and the other for the females.

The city authorities also do not fail to take necessary steps to keep the citizens neat and clean. They require all citizens to remove their goods and wash the places once in every month. On that day the police and the doctors visit every house (even shops are not excluded) and see if those are properly washed. So neat and clean these people are!

The houses in Japan are small and are constructed entirely of wood, but sometimes the people tile the roofs of the houses. In the towns and in the cities some  
HOUSES      wooden houses are found plastered and white washed and these houses look very decent. The houses are constructed on raised platforms and are divided into a number of compartments which are matted. The houses are kept very neat and clean by occupants who do not enter into the rooms with shoes or sandals. They leave their shoes at the door and then get into the house. So much cleanliness the people observe.

The doors and the windows are fitted in such a way that anyone can open by pushing the door or the window a little aside. Most of these doors and windows are made of paper attached on a

frame of very thin wood. So it is easy for the wicked persons to break open and get into the houses, but it is gratifying to say that the people of Japan are so honest that scarcely a case of theft is reported. So these paper doors, though not safe in other countries, seldom cause any loss to the people in Japan.

The staple food of the Japanese is rice. They take vegetables and fish and do not make any distinction as regards meat and beef. They like fish so much that often they are found eating live fish with a little salt and also they like to take rotten fish. Sometimes they preserve fish in the salt for a few months and this kind of fish is very palatable to them. They do not use any curry-powder, but they use bean oil in preparing curries. Their process of cooking is almost like that of the Chinese. They take food several times in course of a day. Once early in the morning, second meal at about 1 or 2 P. M. and the third or the last meal they take before dusk. Every time they take generally rice, vegetables including pieces of rotten radish and fish. Without fish and pieces of rotten radish they can not take their meals. They drink also *O'cha* which is

their ordinary drink. It is prepared without any sugar or milk. The peculiarity of their food is that they cook only once and that food they take for three or four consecutive days. The food does not get worse in taste because of the cold climate of Japan. Their way of taking meals is also noteworthy. They sit on cushion seats around a small table and take rice, vegetables etc. in separate plates and then commence to eat with two food sticks which are thrown away after every meal. The Japanese do not drink milk excepting on rare occasions and many people are found who have never tasted cow's milk. They like fruits very much, but it is peculiar that they do not taste mangoes, because they say that they find a bad odour in it.

Almost all are Buddhists. Buddhism was introduced into Japan from China through Korea in the year 552 A. D., but before the introduction of Buddhism Japan had her own indigenous religion called Shintoism.

**RELIGION** Shintoism is primarily a system of nature and ancestor worship and believes that the spirits of the dead are all elevated to the rank of Gods. The total number of Japanese Gods and Goddesses is



about eight hundred and the people believe that they all are the descendants of Izanagino-Mykoto and Izanamino-Mykoto who are worshipped by them as God and Goddess.

In the middle of the third century A. D. Confucianism came to Japan in the wake of the Chinese civilisation and as a code of ethics it exerted its most powerful influence in moulding the character of the people. After lapse of about two centuries Buddhism came. It is usually known as the religion of self-negation and self-forgetfulness or unselfishness. So, since the introduction of Buddhism into Japan there had been a triangular competition for a long time among Shintoism, Buddhism and Confucianism and after a terrible struggle among the three systems of teachings—especially between Shintoism and Buddhism peace was finally established amongst the three. Shintoism occupied the dominion of public ceremonies, Buddhism of religion and Confucianism of ethics. Such are the systems of teachings which have been controlling for centuries the hearts and minds of the people.

In the early days of the sixteenth century a priest named Saint Francis Xavier came to the southern islands of Japan and made a

large converts there. However, in the beginning of the seventeenth century the spread of Christianity was put under a ban and all intercourses with the West ceased. Thereafter Japan was a self-contained nation and enjoyed a reign of unbroken peace for about three hundred years until she renewed her contacts with the West again only eighty-three years ago.

With the visit of Commodore Perry in 1853 Japan again opened her doors for foreign intercourse and in the year 1868 Christianity was again legally permitted to be propagated and to-day it is gaining ground in the country. In social customs and manners the Japanese are like the Indian Hindoos and they are very God fearing people.

The Japanese like to live together with all the family members. So most of the families are big. In a family  
FAMILY the relation between a servant  
LIFE and the family members is based  
not on the sense of superiority  
but on love. A servant is considered as a family member and he is treated likewise. He sits and takes his meals with the family members on the same table. Even a guest

of honour bows down before a servant and often the master and the mistress of a family are found to bow down before their own servants. When they like to order their servant for something, they request him mildly and not order him as we the people of other countries do. So lovely is the behaviour of the family members towards their servants ! Everywhere in Japan such mild behaviour is accorded to everyone. The people are hospitable too. When one comes to a family to see a member, he is received by the members and treated to light refreshments. The Japanese seem to me to be the most courteous and hospitable in the whole world.

About 45% of the population  
PROFESSION are industrialists and the rest  
are agriculturists.

Industrially Japan is so advanced that she has been able to capture the vast world market and has far outrun many of her western rivals. Honesty, power of organisation, systematic planning of cottage industries coupled with the low value of the Japanese money have brought about this wonderful industrial development of Japan. The cottage industry

in Japan is not like that of India. There the people are not contented with hand-looms, husking machines and other unscientific machines. The Japanese use most up-to-date machines by which they can produce more within a short period. The labourers also are very honest. They think truly that their pecuniary condition will rise and fall with the condition of the master. So they work hard for their master who also does not fail to pay due attention to the causes of his labourers. The labourers in Japan are well-paid, well-fed and well clad and at home enjoy fully their lives. After the day's work when they come out in the streets in the evening, they do not look like labourers at all, because they are found dressed in costly clothes. They can manage to spend so much after their luxuries, because a labourer in Japan is handsomely paid and also because most of the grown up male and female members of a labourer's family earn money. Moreover the prices of the necessities are cheap. A radio-set costs only forty or fifty sens per month. Electricity is also cheap and so many villagers are found to cook in electric stoves.

The conditions of the Japanese peasants who form a great majority of the population are far better than those of the peasants of the other eastern countries. The great success in the development of agriculture owes much to the scientists and to the Government who spare no pains to improve the lots of the peasants. In every prefecture there is an agricultural college where one can study and live only at a cost of eleven yens per month. The professors and the students of the college set out once in every week on a lecture tour in the villages and the villagers also do not fail to follow their instructions. Such propaganda is conducted by the scientists and the professors in every village of Japan. Only for these reasons the peasants are growing to-day about two times more than the crop they used to produce about five or six years before from the same plot of land. Every inch of the soil has been cultivated. Japan is a small country and it is densely populated, but yet they do not suffer from want of food. They produce so much food that the people after satisfying their own needs export it to the foreign lands. A few years before

they used to import fruits, but to-day they are exporting the same in huge quantity. The principal crop the peasants grow in Japan is paddy. The peasants also live most comfortably and in their houses also one can find electric lights and radio-sets and they also read newspapers.

The people speak Japanese, but they have to write Chinese characters. So when a Japanese speaks to a Chinese LANGUAGE friend, the latter does not understand, but when the former writes, the latter understands. At present the Japanese have invented two kinds of alphabets named Hira-Kana and Kata-Kana. Each group contains only forty-eight alphabets. But they can not express what they like in Hira-Kana and in Kata-kana. Besides their own alphabets they have to use daily at least three thousand Chinese characters. Hira-kana and Kata-kana have been introduced in all schools and colleges in Japan.

Everyone in this land of Rising Sun is enlightened and almost everyone knows how to read and write. At present compulsory EDUCATION has been adopted for the young boys and girls aged between

six and fourteen. As a result 99½% of the boys and the girls of the said age are attending schools. According to the latest census the total number of schools and colleges in Japan is 45,766 and the total number of pupils attending these educational institutions stands at 12,073,858. So the student community forms 20% of the total population of Nippon. In education Germany stands first, England second and third comes Japan in the whole world. In high schools in Japan English is a compulsory subject, because the Japanese have to deal with the commercial world.

The system of education in the primary and middle schools is noteworthy. They have introduced co-education in all these schools. When the classes open, the students have to sing their national songs in chorus. During the school hours the teachers speak to the students about the glorious history and lives of great men and heroes of their country in the form of stories and also they make them enlightened about the daily happenings in the country. On certain days in every week the teachers lead the students to the factories, shrines and temples and to the historical places and the teachers do not fail also to

take them on pleasant excursions. This system of education brings joy to the young hearts; it brings a feeling of brotherhood and discipline at the very prime of life.

In every school every student—a boy or a girl—has to attend drill and various other kinds of physical exercises and has to play games on the school ground which is found in front of every school. Every male student, young or old, has to wear a uniform European dress and every female student also has to bob her hair and has to wear European clothes of the same colour.

In colleges the military education is compulsory. In Japan the relation between students and teachers is based on love. Not a single piece of cane can be found in any school in Japan. Of course, while in the classes, the students respect and fear the teachers, but outside the students and teachers mix as friends and often they indulge in innocent jokes. Often the teachers are found escorting the young students to their respective homes. In every school there are technical departments. So the students can take up any subjects they like. In Japan even a washer-man has to study his art in a school and



has to pass an examination. So with his educated brain he can manage efficiently and can develop his business. So efficient and all-embracing is the system of education in Japan.

Base ball is the most favourite game of the Japanese. It is played with great enthusiasm by both educated and SPORTS uneducated people. They take interests in other games too. Here it is gratifying to note that the young girls also are taking keen interests in all kinds of sports and physical exercises.

Marriages in this country are arranged by a go-between and are finally settled by the guardians. But amongst the MARRIAGE educated people many young men and girls are found to choose their own brides and bridegrooms. Marriages here are celebrated with great pomp.

After death the body is cremated in Japan. Of course, the people do not do so on that very day. The dead body is FUNERAL kept in the house for a few days SYSTEM for allowing ample time to the relatives and friends to pay a last visit to their beloved departed soul. After this

period the dead body is taken in procession to the cremation ground where the body is burnt to ashes.

Monarchism was established in Japan about twenty-six centuries ago and the present Emperor Hiro Shito is the one hundred and twenty-fourth descendant in the royal line. Japan is proud, because

GOVERNMENT their emperors have an unbroken line of succession for long twenty-six centuries. In this country the Emperor is looked upon as God in human form. So the people love and obey him most faithfully. During the long life of the country no revolt has occurred against the crown. If any party has any disaffection against the throne, the members consider it better to kill themselves. So loyal the people of Japan are to the throne. For this reason only, it seems that monarchism will rule over Japan for a long time to come. The country had been ruled by many feudal lords for many centuries until the enthronement of the Emperor Meiji in the year 1866. The Emperor Meiji abolished the old system of government and formed a cabinet in 1888. It was his best

gift to the nation. He did many other noble works which have transformed the old Japan into the Modern powerful Japan. He was the first Emperor who declared war against illiteracy and established thousands of schools even in the remotest villages. He is remembered as the greatest Emperor of Japan.

The Emperor is advised in the administration of the country by his council of ministers which is formed by the Prime Minister. The Diet, which consists of elected members, decides matters of administration independently and places them before His Royal Majesty for final consent. On rare occasions the Emperor stands against the decisions of his Cabinet and the Diet. The country is divided into forty-eight prefectures and each prefecture is governed by a governor.

Most of the students in Japan have a leaning towards communism. They are much dissatisfied with the prevailing POLITICAL form of government and so they CONDITION hatched a big conspiracy to throw off the government in 1933 and they fixed even the date for a general uprising. They had planned to attack the cities from the air, but a few days before the date

of uprising a member of the party betrayed. As a result hundreds of the conspirators were arrested without delay and many of them were executed. Thus, the organised attempt of the communists ended in a failure. Since then the government has continued to carry out the policy of ruthless repression, but even this severe repression has not been able to stamp out the movement. As they are at present in want of funds, some of them have turned communist terrorists whose programme is to frighten the government by killing high officials and is to collect funds by looting banks and robbing the rich people. Many girls also have joined them in this political work and some of them have even sold themselves to increase their party fund.

Only a few months ago in one fine morning the world was greatly shocked to hear the news of the ASSASSINATION assassination of the cabinet ministers of Japan. Such assassination had taken place before and perhaps it will occur again in Japan. The reason of the military revolt perhaps is that the leaders were not competent enough to carry out the military programme which was chalked out

before the occupation of Manchuria. The military programme, it is said, included the conquest of Manchuria, Outer Mongolia, Asiatic Russia and China. With the man and wealth power of China the militarists liked to turn all the Whites and the Reds out of the Far-East and to make Japan the master of the far eastern countries. This was the military programme of Japan for the next twenty-five years. The elder statesmen, though they were partially successful, were quite incompetent to carry out the major portion of the programme, because owing to their old age they lost their vigour and energy. Of course they also were seeking opportunities to carry out the programme. The young militarists were impatient of the policy of 'wait and seek opportunity.' So they made a strong protest against the policy by assassinating the elder statesmen.

Now-a-days many Japanese are heard to say that East is East and West is West. These are the hypocritic words of the Japanese who like to draw sympathy from other eastern people to carry out their selfish motives. Truly speaking there is no difference between the imperialist Japan and the imperialist Europe.

The modern Japanese history begins with

the reign of Mikado Jimmu who ascended the throne in 660 B. C. But many historians say that for more than one thousand years after the period of Jimmu's reign nothing existed in Japan which deserves the name of history. At the very beginning of the Christian epoch the Chinese travellers found a monarch in Yamato who had been ruling over a vast portion of Japan. For many centuries after his reign the capital was not fixed and with every new reign it was shifted. The year 3 A. D. is assigned as the date of abolition of human sacrifice on the occasion of the funeral of a Mikado. In the 2nd century Japan was ruled by a female Mikado of great abilities who became famous after conquering Korea. The real history of Japan begins from the 6th century when a great wave of the Chinese civilisation passed over Japan. Then the government was reorganised on the Chinese model and its effect was felt in the remotest provinces and the governors of the provinces were appointed from the capital in place of the hereditary chieftains. One of the principal leaders of this movement was Shotoku Daishi

(572 to 621), the son of Mikado Yomei, who was a regent under the Empress Suiko, but he never actually ascended the throne. His great achievement was the establishment of Buddhism on a far wider and more solid basis than before. The 7th century is notable for the downfall of the Japanese influence in Korea. Then came the 8th century with the capital in Nara and in this century Buddhism spread all over Japan. After this many centuries until 1866 passed in peace and political turmoils. Before 1866 the country was ruled by feudal lords. Their posts were hereditary, but this hereditary system was abolished in the year 1869 by the Emperor Meiji who completely reformed his government. He is regarded in Japan as the greatest Emperor. He reigned for long forty-four years. During his reign he had to fight many wars. In 1894 a war broke out between China and Japan over their respective claims on Korea. After the defeat of the Chinese the Japanese took hold of Korea and Formosa. Again in 1904 Japan declared war against Russia on the soil of Korea where the latter was spreading her influence. In this war Japan displayed her great chivalry and after the war

she took possession of Port Arthur, Dairen and the surrounding places. The end of the war brought new hope and courage to Japan and she began to emerge as a great power.



# PHILIPPINE ISLANDS

It was the 22nd November, the day of my sailing for Manila on board the S. S. President Jackson. Finishing my breakfast early in the morning I left the Asia Lodge, bidding good-bye to my friends who gathered there, and reached the Tokyo main station to catch an electric train for Yokohama. Here also a few Chinese and Japanese friends gathered to see me off. When the train was about to leave the platform, my old Chinese friend Mr. Peter Ching came forward from the crowd and got into my compartment. It took only half an hour to reach our destination. After arriving at Yokohama we went to the booking office where I booked a 3rd class passage. We then came to the city to take lunch in a restaurant and after lunch we came to the Yokohama Park where we took rest for a long time on a bench under some trees near a fountain. In the evening we proceeded to the Harbour Park and

thence to the wharf and got on board the big vessel of 14,000 tons standing close by. Soon the big chimney of the vessel whistled and my friend along with friends of other passengers got down from it. After a few minutes the vessel left the pier and soon both of us disappeared in the midst of darkness that was falling fast on the landscape.

The vessel contained four classes, namely, 1st class, 2nd class, tourist-class and 3rd class. In the 3rd class there was a number of compartments and each compartment contained hanging seats according to its capacity. The compartment in which I was accommodated contained only two seats one of which was occupied by an Indian sikh passenger who was returning to his motherland from U. S. A. where he was engaged as a labourer. Most of the 3rd class passengers were the Chinese and the rest were the Filipinos and the Japanese.

While on board the vessel, I grew intimate with some of the Filipinos amongst whom there was a young girl who had been studying in America. She was quite Americanised and so she lost all the beauties of an oriental girl. I always found her engaged either in

dressing her hair or in using a lip-stick.

After long ten days the ship arrived at the Manila Bay on the 2nd December. Many

war-ships with American flags

IN THE unfurled were found here and

CAPITAL OF there in this small bay. At

PHILIPPINE about 2 P. M. when the vessel

ISLANDS came near the Manila harbour,

a small launch with two

flags on, one of which was American and the

other was a new Filipino flag containing an

emblem of the Government of the Philippine

Common Wealth, came and touched

our vessel and two young passport officers

got on board the ship. After a while the

boat touched the pier No. 7 which is a big

two storied building and which is said to

be the biggest of its kind in the world.

In the meantime the passport officers called

all the foreign passengers to the first class

smoking room. When most of the passports

were examined, I approached an officer who

requested me to wait a little. After about

half an hour the officers asked about fifty

of us, who were the new comers to this

country, to follow them to the immigration

office. Strongly guarded by armed police we

began to march on and arrived at the office at about 3-30 P. M. There we were put into a small dark and ill-ventilated room in which there was nothing to seat on. So nasty this room was. Perhaps the immigration authorities considered the 3rd class passengers as menials and so they did not make any proper arrangement for their accommodation. However, at about five we were taken out and asked to march on with the police to the ferry station where we boarded a launch and landed at another station whence we marched to the detention house. There again we were asked to stand in a row. At this I refused to stand and sit according to their whims. So I was separated from other passengers and was confined in a small room. It was a two storied building which contained a number of small rooms and big halls. There was practically no arrangement for beds in this detention house. At about nine the authorities offered me meal. I refused to take it, because the meal consisted of only cold rice, a piece of dry fish and one banana and for such a dish I was asked to pay forty centavos (about ten annas). For the night they provided me

with a cot and a thin blanket. It is needless to say that I could not have a wink of sleep in that cold night. When I asked the clerk for another piece of blanket, he refused to give any more saying that one blanket was sufficient for a 3rd class passenger to pass a cold night. When I protested against his remark, he answered that they were more civilised and enlightened than the Indians and that they had their own government and were not like the Indians.

Early in the next morning all of us were taken to the immigration office where I lodged a protest against the ill-treatment I received in the previous night, but to this the authorities turned deaf ears. However, after a while the authorities examined and put a stamp on my passport and allowed me to land. So when I stood up to take leave of them, a well-dressed gentleman approached and requested me to pay him twenty-five pesos for the troubles he had taken on my behalf as a lawyer. I refused to pay him even a single centavo and told him plainly that I had not appointed any lawyer to plead before the immigration commission on my behalf. At this the lawyer

reported the matter to the members of the commission who on hearing him cancelled their permission and put me in the small ill-ventilated cell and told me that they could allow me to land if anyone stood as a surety for me. I understood the play, but being helpless I phoned to Dr. D. N. Roy, an Indian professor in the University of Philippine, to extend to me his helping hand, but to my utter surprise he flatly refused to help me in any way. So when I could not furnish any security, I was taken back to the cell where the said lawyer met me again and told that everything would be settled if I had paid him that amount of money. In face of such difficulties I agreed this time to his proposal and on payment of pesos twenty-five (about rupees thirty-eight) I was again allowed to land in Manila and my lawyer friend departed to share the booty with the immigration officers. Such mean minded are the officers of the immigration commission. However, leaving the immigration office I came with my luggage to the Sikh *Gurudwara* on the Isaac Peral Street where I stayed for a few couple of days.

It is a two storied building built only

a few years back at a cost of thirty-six thousand pesos. The building and the surrounding flower gardens are kept very neat and clean. The entire upper flat of the building is used as the prayer-hall and the ground floor is set apart for the accommodation of guests free of charges. Most of the Sikhs living in Manila are watchmen and illiterate and they are poorly paid, but yet they contribute to their utmost capacity towards the maintenance of this huge establishment.

Next morning a few press-representatives called on me in this Indian temple and asked several questions regarding my travels and also asked me about the health of Mahatma Gandhi which was causing anxieties at that time. Mahatmaji and Tagore are widely known in Philippine. At the close of our talks I had to sit before their cameras.

Next day a few Indian Sikh students called on me in the temple. They highly appreciated my enterprising spirit and so came to congratulate me. One of these students was Mr. Soban. C. Singh who was a post graduate student and who had founded the International-Students'-Federation in Manila. He was an amiable young man and had an

international outlook too. He was born and brought up in Philippine where his father had been living for a long time. I was really pleased to come across such an enlightened young man of our country who had placed himself in the front rank of the foreign students.

One day a meeting of the Indians, who number about three hundred in the city, was organised to hear the thrilling experiences of my tour and in that meeting the Indian merchants of the city presented me with a purse. In another meeting also held on a Sunday in the *Gurudwara* hall I was presented with a purse by the Indian Sikhs who also highly appreciated my enterprise.

Manila has the distinction of being the capital of Philippine for many centuries. At present it contains a population of about three hundred thousand and is the biggest of the cosmopolitan cities in Philippine. It stands on the west coast of the Luzon island and at the mouth of the river Pasig which has fallen into the Bay of Manila. Its moderate climate and lovely scenery attract many foreign visitors every year. It is the place where the Spanish rule, lasting



for centuries, was replaced in 1898 by the American Rule. Under the Spanish rule it was a small town which was enclosed by a lofty wall. The churches and the government buildings, which still remain standing, remind the people of the tyranny of their Spanish masters. Then the population of the town was only a few thousands. The present city has sprung up outside the wall and its roads are wide and metalled and contain many huge buildings on either sides. The principal business street in the city is the Escolta where are found banks, cinema-houses and big shops, most of which are owned by the foreigners. This place remains always crowded with the people of various nationalities clad in different fashionable costumes which attract visitors' eyes.

The city is divided into two parts by a small river which looks like a canal. For communication in the city there are trams, motor taxis and calesas. A calesa is a two wheeled cart drawn by a horse. The taxi fare is very cheap. It requires only five centavos to travel over a distance of about half a mile. It is the biggest educational centre in Philippine and so here are found hundreds of foreign

students. It contains a few important places, such as, a small zoological garden, located inside a small botanical garden, a museum, which, though small, has a fair collection of things of archeological importance, and a small aquarium. The best place in the city is the Luneta Park which lies facing the Bay of Manila and where stands the statue of Late Dr. Jose Rizal, the greatest of the patriots of Philippine, who was shot down to death in 1896 by the Spanish authorities. He is regarded as the greatest patriot by the Filipinos and so on the thirtieth of December, 1935, his death anniversary was fittingly celebrated for the first time by the newly inaugurated Government of the Common Wealth of Philippine and that day was declared as the national holiday. All the representative bodies of the country offered baskets full of flowers at the feet of their great patriot on this day and paid their silent homage to their beloved dead friend. On this occasion the soldiers and the scouts marched past with bands playing and gave a silent salute of honour to their great martyr. Once in every week bands are played before the statue. In front of the statue lies a beautiful flower garden which is the best

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place for evening stroll. In the evening when the sun sets behind the distant hills and when the lights in the war-ships in the Bay and in the park are lighted, it presents a lovely scenery.

After a few days' stay here I started in the early morning of the 12th December for Sanfernando which is only  
**SANFERNANDO** thirty-five miles off. The entire road is metalled and runs up and down, because it passes through a number of small hills. Many villages came on my way. These villages are small and contain only a few cottages which are constructed mainly of bamboos and cocoa-nut leaves on raised platforms. Paddy is the principal crop I found in the fields. In every village cocoa-nut trees are found in abundance. The villagers grow sugarcane also and so here and there a number of sugar-factories are found. After cycling for a few hours I arrived at the town at nine o'clock and put up in a Chinese hotel located on the principal street.

In the evening while I was engaged in reading a newspaper on the balcony of the hotel, a young Filipino girl accompanied by a young man came and took their seats on the

chairs around my table and soon they began to talk to themselves in their tongue. I did not pay any attention to them. After a few minutes they ceased to talk and soon the gentleman left the place. Then the young girl turned to me and asked me a few questions regarding my nationality and duration of stay in the hotel as well as the destination of my journey. Replying her properly I also asked her several questions. She said in reply that they were brother and sister and had come there to pass the night. She told also that they were villagers and had come to the town for a piece of urgent business, but as the sun had set and it was already dusk, they could not return home. While we were engaged in talking, the gentleman came back and taking his seat by her side resumed their talk. I then turned my attention to my paper. After a while the girl stood up and left for the ground floor. In her absence the gentleman broke his silence and asked me a few questions. He told me that they were badly in need of some money and so he had come there with the young girl, who was his neighbour, to earn some money by

selling her for the night. He then fervently requested me to take her for the night for ten pesos only. I refused him and then called the manager of the hotel and narrated to him the matter, but it was strange that he did not pay any heed to what I said. In Philippine prostitution, though prohibited by law, is carried on in the hotels in this way and most of the owners of the Chinese hotels are found to encourage this sort of immoral traffic.

Sanfernando is a small town, containing a population of only a few thousands majority of whom are the Chinese who have penetrated even into the remotest villages. The Indians here number about ten only who are engaged in business. The streets are unmetalled and dirty and contain small houses on either sides.

Next morning I left the town for Tarlac. The distance is only forty-five miles, but some portions of the road were finely  
**TARLAC** cemented and the rest was asphalted. Such a beautiful cemented road I had found nowhere during my travels in the different countries. It runs through many villages and small towns and in most of these places are found a number of small Chinese hotels and restaurants. The villagers

also are not ignorant of English. So the travellers can travel in this country without the least difficulty. The villagers are very poor. They work hard in the fields, but yet it is difficult for them to find two meals a day and many of them have no proper houses to live in.

After cycling for four hours I arrived at Tarlac at ten and put up in a Chinese hotel on the main road. The manager of the hotel provided me with a small room. It cost me only one peso for a day. I stayed in the hotel, but I did not take my meal there. I took my meal in a small restaurant where a meal had cost me twenty centavos only.

Tarlac is a very small town, inhabited by only a few thousands of souls most of whom are the Chinese. The number of the Indian residents here is only fifteen all of whom are engaged in business. It contains a number of schools and a college. The streets are unmetalled and very dirty and on either sides stand small houses. It contains a railway station and also a motor bus station whence motor buses run to different directions. The fare is also cheap. The town is one of the prominent places of this big island.

Next morning, the 14th December, I started for Baguio. The distance is only seventy-five miles. I cycled up to Rosario along the fine metalled road without any difficulty, but after that I had to climb up the high hills to reach Baguio by pushing my cycle with hands. With great difficulties I arrived at the town at last in the evening and put up with an Indian silk merchant.

Baguio is the best health resort, known as the 'Paradise of Philippine', situated on a small plateau on about five thousand feet above sea-level. The roads are metalled and clean and contain a number of palatial buildings and a few high class hotels on either sides. In front of the town lies a big pond surrounded by flower gardens. The town has a number of cinema-houses. There is a big municipal market where always are found half nude tribesmen of the surrounding hills. The people living in the distant hills are quite naked and they rarely come to civilised quarters.

The town enjoys the best climate. Throughout the year the temperature varies from 50° to 60° f. It is inhabited by about fifty

thousand people of whom the foreigners form the majority. There are only eight Indians here who are engaged in silk business. These Indian merchants highly appreciated my enterprising spirit and helped me in all possible ways.

The outskirts of the town contain a number of gold mines. The biggest of these is the Baltac gold mine owned by the Americans, lying at a distance of only six miles from the town. Being invited by the manager I set out in an early morning to visit the Baltac gold mine. On my arrival there I was cordially received by the manager who introduced me to the staff of his office. I was then shown round various departments and the officer explained to me—how stones containing gold are brought out from six thousand feet beneath the hills, how these are powdered and diluted with water and finally how gold is extracted out of that water. They told me that they used to procure gold worth Rs. 15 lacs a year. Most of the labourers engaged in this factory are the Americans. After visiting the factory while I was about to take leave of the officers, one of them approached and presented me with a small piece of unrefined gold as a souvenir.



After three days' stay I left the beautiful town on my return journey to Manila in the morning of the 18th December and came down to Rosario where I took rest for the ROBBERY day. Early in the next morning I left for Tarlac. After cycling for an hour I came to a bend where I found some half naked dark people talking to themselves blocking my way. So I got down there to ask them to make way for me, but before I had spoken to them, they advanced a few steps and surrounded me and began to brandish their long sharp knives. At this I kept silence and handed over the key of the suit-case. They opened it and taking three ten peso notes, the film camera and the wrist-watch went away leaving me penniless. After their departure I began my journey again and reached Tarlac at about ten. After arriving there I went direct to the police station and reported the matter there. I don't know as yet what had been the fate of my report. From Tarlac I came back to Manila and put up in the Indian temple again for a few days.

While in the city, I was requested one day by a young Indian belonging to the depressed

class to visit his house in a village lying in the outskirt of the city. I gladly accepted his invitation and so in one fine morning I accompanied him to his village. We hired a calesa which cost us only a few centavos and after an hour's journey we reached the motor bus station. Here we found a motor bus just ready to depart and so without delay we got into the bus. The distance from this place to his village was only ten miles and the entire road was unmetalled and at some places it was extremely wretched. However, the motor bus took only half an hour to reach the village and we alighted before a small road side shop run by an old Filipino woman. This shop contained miscellaneous articles and even glasses of cold drink could be had there. My friend came to this shop and introduced me to her who received me with her characteristic smile. She then offered us two glasses of cold drink for which she refused to receive the price from us. After exchanging a few talks with her we left the shop and entered his house located just in its front. It was a rented house poorly built of bamboos and cocoa-nut leaves. While young, the gentleman left his home and came to

Philippine and since then he had been engaged here in business. A few years ago he married an educated Filipino girl who was then an employee in a municipal office. While at his house, I did not find her there, because she was then in the office. However, at about two o'clock we took our lunch and after a little rest he took me to introduce to one of his neighbours. It is a small village, inhabited by only ten families.

The Filipino to whom I was introduced was a labourer. He had only one small house poorly built of bamboos and cocoa-nut leaves. Inside I found only one suit-case and a single bed. Excepting these there was nothing in the house. When I asked the man who could speak English fluently that how he could manage to provide his five children with beds at night, he replied that he and his wife used to sleep on the bare floor while there children used to sleep on that bed. I did not find any cooking apparatus in his house. So I asked him as to how and where they used to take meals. At this he replied that they used to buy their food every day from the local market and they used pieces of plantain leaves as

plates. They had been living such lives for years together. They were quite jolly. An hour had slipped away when I stood up to take leave of them. They requested me then to visit them again if I could. Both of us came out of the house and bidding good-bye to my Indian friend I caught a motor bus and reached the city in the evening. Here I waited for a few days for a boat bound for Celebes.

## Philippine

Philippine consists of more than four thousand islands of which three hundred only are inhabited by people. These islands lie in the Pacific Ocean and lie to the south of China. These are situated in the East Indian Archipelago. The total area of the islands is about 115,026 square miles. Of these islands Luzon and Mindanao are the biggest. The former contains most of the big towns and here has been established the capital of the

government of all these islands for a long time. These islands are mountaineous and many of them contain a number of extinct and active volcanoes. These islands were named as Philippine by the Spanish authorities after the name of their the then king Philip, the son of Charles V.

These islands enjoy a tropical climate, but it is tempered by sea breezes. The temperature ranges between 61° and 97° f.

The average temperature in Manila  
CLIMATE is only 80° f. There are frequent rainfalls throughout the year.

The monsoon period begins from June and lasts up to October. These islands are visited every year by typhoons which cause much destruction to lives and properties.

The population of Philippine is estimated at twelve millions. The aborigines of these

islands are called Aetas who

POPULATION are still in the primitive  
& stage of civilisation and who

APPEARANCE still live in jungles and hills.

Most of them are naked and they never visit the civilised quarters. The civilised Filipinos are the descendants of the Malaysians and the Indonesians who migrated

here many centuries ago. Even in the thirteenth and in the fourteenth centuries they were found to migrate to these islands. As they were enlightened by the Indian civilisation, they carried with them the Indian culture to the places they migrated. At present it is difficult to differentiate the Indonesians from the Malaysians in Philippine.

The aborigines are very dark in complexion and short in stature. They possess round faces and flat noses. They have short and straight hair. They wear no clothes and look fierce. They are so barbarous that often they are found to perform ceremonies with human blood. These people are very simple and are morally better than many of the civilised people.

The civilised Filipinos are dark as the Indians in complexion and they also possess flat noses and round faces. The females keep long hair.

The Filipinos have adopted the DRESS European dress in place of theirs.

& But the old females as well as some FOOD young females have not left up their national dress. They are still found dressed in their peculiar different kinds of national costumes.

The staple food of the people is rice and with it they take vegetables, fish, meat and beef. They like dry fish very much. They do not use any kind of curry-powder in preparing curries. They use only cocoa-nut oil. Their system of cooking is somewhat like that of the Chinese. They take their food with fingers like ourselves. Of course, most of the educated people use spoon and fork. They take meals three times only in course of a day.

In the early times Paganism prevailed in Philippine. Only a few centuries back Islamism came here through Borneo and RELIGION then came Christianity with the Spanish people. According to the latest census the number of Christians is about ten millions, the Pagans number about a million and the rest are the Mohammedans. They live most peacefully with their neighbours.

More than 85% of the people are PROFESSION agriculturists, about 10% are industrialists, and the rest are engaged in various other professions.

The condition of the peasants is very miserable. They are fighting to-day for their

very existence. Many of them cultivate their fields by machines and many also do so with buffaloes. Both the sexes are found working in the fields. Paddy is their principal crop.

The condition of the labourers, who are engaged in the factories and in the mines of gold, silver, copper, iron etc, is better than that of the peasants. They are better paid than other ordinary labourers, but yet they are not contented at all. So, now and then they rise in protest against their authorities and in many places they have organised themselves into numerous associations to safeguard their legitimate interests.

The Filipinos speak not less than eighty dialects of which ten are the principal languages which have grammars and literatures. The rest have no grammars. The following are the names of the principal languages. (1) Tagalog, (2) Bisaya, (3) Panayan, (4) Samar-Leyek, (5) Aklan, (6) Iloco, (7) Bical, (8) Pampangan, (9) Pangasinan, and (10) Ibanang. As these languages are quite different from one another, the people can not understand themselves. So English and Spanish are the only inter-provincial languages in Philippine.



In education Philippine does not lag behind other advanced countries. About 62% of the population are literate.

EDUCATION When the Spaniards left Philippine after ruling for more than three centuries, there were only one university, 40 secondary schools and 2160 primary schools in the country. But to-day the number of universities is 48, of secondary schools is 388 and the primary schools number 6695. The total number of students attending these educational institutions is at present 1,325,521. From these facts we can well understand—how advanced the Filipinos are in education. A traveller who is not ignorant of English does not experience any difficulty regarding language while travelling even in the remotest villages in Philippine. Here even a scavenger knows English and can speak it fluently. In all the schools there is a system of co-education, but in the theological institutions there is no such system. So long the military education was not imparted to the students in the colleges, but after the inauguration of the political reform classes for imparting military education to the students have been opened in every university.

In Philippine also as in other eastern countries marriages are arranged by a go-between and are finally settled by the guardians of both the parties. In early times **MARRIAGE** a very peculiar kind of marriage system prevailed there. Then there were only four classes in the society, namely, 'Chiefs', 'Freemen', 'Serfs' and 'Slaves'. The chiefs were rulers and the freemen were land owners who belonged to the privileged class. The serfs were servants, but they had right to possess houses and properties. The slaves were not allowed to possess any house and land and so always they would have to live with their masters. The marriage system among the chiefs was very simple and peculiar. It was arranged by a go-between who carried the bride on his shoulder on the fixed day to the house of the bridegroom. She would not leave his shoulder there until she was presented a slave by her father-in-law. After receiving the present she entered the house and there again she refused to perform any rites. This time also she was presented a slave and then she agreed to partake of meal with her husband. Then an invited old gentleman

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declared before the guests their happy union. In the meantime an old woman came with a plateful of rice over which she placed the hands of both the husband and the wife and after a while she threw the plateful of rice over the guests and it was followed by exclamation of joy. Thus, would end the marriage ceremony of a chief. The marriage system among the lower classes was more simple. A marriage would be legal if both the bride and the bridegroom had agreed to partake of meal together or if they had drunk from the same glass.

Philippine was discovered in 1521 A. D. by a Portuguese navigator named Ladrones Magellan who came here by way of  
SPANISH America. After lapse of a few  
& years some Spanish navigators also  
AMERICAN visited these islands. Philippine  
RULE remained independent until 1570  
A. D. when Mr. Goiti, a Spanish  
navigator, conquered Manila, the present capital  
of the country. The Spanish rule in Philippine  
was a reign of terror which caused a panic in the  
minds of the people. Often the Spanish  
clergymen were heard to ask even the native

nobles to kiss their feet and often they were found to take away the young girls for their sexual pleasures. For all these reasons every Filipino hated them. Still the people tremble in fear and hatred when they speak of the Spanish tyranny. During the Spanish rule the lives of the people were unsafe, the country was an abode of malaria and various other kinds of diseases. The roads were undeveloped and there was no proper system of communication in the country. When the Spanish tyranny became unbearable, the people revolted against the authorities in different parts of the country in 1895. In that year the people of Cuba also stood against the Spanish authorities and began to fight against them most chivalrously. As a result of the revolt much of the capital invested by the Americans in Cuba suffered heavily and so the Americans asked the Spanish authorities to make good their loss, but the authorities did not accede to their demands. Moreover, on the 15th February in that very year the 'Maine', the American battle-ship, was destroyed in the port of Havana by the Spanish authorities. For these reasons the American Congress declared war against them

and recognised the independence of Cuba on the 20th April. In the mean time the American authorities ordered their naval forces stationed in Hongkong to proceed to Philippine and conquer it. Accordingly they proceeded and conquered Manila on the 1st May, 1898, after defeating the Spaniards. In this naval war the entire Spanish fleet was destroyed by the Americans in the Bay of Manila. Taking advantage of this opportunity the Filipino revolutionaries captured some places and proclaimed the 'Republic of Philippine' under the leadership of Aguinaldo who carried on a guerrilla warfare for a few years until his forces were totally defeated by the Americans in 1903. Having being defeated in Philippine the Spanish authorities made a treaty with the Americans and this treaty was signed by both the countries in Paris on the 12th August, 1898. By virtue of the treaty the Spanish authorities recognised the independence of Cuba and handed over Philippine to America. In 1913, Mr. Francis Burton Harrison, the President of U. S. A., assured the Filipinos in the following memorable words—'We regard ourselves as trustees—acting not for the advantage of U. S. A. but for the the benefit of the

people of the Philippine islands. Every step we take will be taken with a view to the ultimate independence of the islands and as a preparation of that independence and we hope to move toward that end as rapidly as the safety and the permanent interests of the islands will permit. After each step taken experience will guide us to the next'. The American authorities acted always according to their promises and assurances and only after thirty-seven years of reign they gladly vested their rights of administration in the government of the Common Wealth of Philippine which was inaugurated on the 15th November, 1935. During their short reign the Americans had established peace in the country, developed the system of communication and had imparted English education to all.

The government of the Common Wealth of Philippine is headed by an elected President who runs the government with  
GOVERNMENT the assistance of a Legislative Assembly whose members are elected by the voters. Dr. Manuel. L. Quezon has been elected the first President of the government for ten years. During this short period the government will have to organise

various departments and especially the army and the navy for proper defence of the country, because the U. S. A. will withdraw her army and naval forces from the country after expiry of the said period. In this matter Dr. Quezon, who has been given the dictatorial power by the Legislative Assembly, recently passed a law for imparting military education to all able bodied Filipinos. In spite of all these proper measures taken to stand against foreign aggression many Filipinos are afraid whether they will be able to stand against a powerful enemy without the assistance of America, because Philippine can not expect to organise a big and powerful army, naval and air forces mainly because of her meagre income.

At present there are two political parties—the Sakdalista Party and the Communist Party which do not support the government.

**POLITICAL** The leader of the Sakdalista Party  
**CONDITION** is Mr. Ramos, an educated Filipino, who stands for full independence.

He organised an armed revolt against the government on the 2nd May, 1935, but the uprising was suppressed immediately. After the failure of the attempt he fled away to Japan wherefrom he tried again for an uprising in the

month of December in that very year, but this time also it was frustrated by the government. Many Filipinos consider him a tool of the Japanese militarists.

The Communist Party is led by Mr. Kapitang Kulas Encallado. Mr. Teodoro Asedillo, who also was a leader of this party, died in a skirmish which took place between the communists and the government forces on the 31st December, 1935. These communists had been fighting against the government for long sixteen months. The people of Philippine seem to be in sympathy with them. They are burdened with heavy taxes and in this country also a few persons only live in luxury at the expense of the hungry millions.

## Life of Dr. Jose Rezal

The most noted and the best beloved by the Filipinos was Dr. Jose Rezal who was born in the little town of Calamba in the province of Laguna on the 19th June in 1861.



At the age of nine he was sent to a school. After receiving his school education he joined the University of Santo Tomas in Manila. After his college career he went to Spain where he obtained the degrees in Medicine and in Philosophy from the Central University of Madrid. Later on he visited France, Germany and England. He was a skilful surgeon, a scientist, a poet, a novelist, a sculptor and a linguist. Amongst the best novels he wrote are 'Noli Me Tangere' and 'El Filibus Terismo' which describe the then distressing conditions of the Filipinos.

While in Spain and in other foreign countries he and his colleagues used to publish articles in newspapers, pamphlets, booklets and books describing the then conditions of their beloved countrymen and strongly urged for political reform. After a few years' stay abroad Dr. Rezal returned in June, 1892, to his motherland for the second time. While in Hongkong for a couple of months on his way back to Philippine he made up his mind to form a political organisation. Accordingly after his return to his motherland he organised an association named 'La Liga Filipina.' When the Spanish authorities came

to know about the birth of this organisation, they thought that it was another attempt of the Filipinos to overthrow the government, though the said organisation had no such revolutionary aims. However, he was arrested without delay and exiled. In the meantime without the knowledge of Dr. Rezal a revolutionary association named 'Katipunan' was formed by some revolutionaries who elected him its president. The following were the aims and objects of the said association;—(a) Equality among all people (b) The oppressor should be resisted and the oppressed be aided. (c) womanhood should be respected. (d) Every member must fight for independence. The real founder of this organisation was Mr. Andres Bonifacio. After four years of its existence the secrecy of the association was made public by one of the members on the 19th August in 1896. As a result hundreds of them were arrested and imprisoned and many of them were executed. By this time Dr. Rezal obtained permission to serve as a surgeon in a Spanish hospital in Cuba. So he arrived at Manila from Dapitan in Mindanao, where he was in exile, to catch a boat for Spain on his way

to Cuba. He reached Manila only two weeks before the discovery of the revolutionary plot. The government implicated him in the conspiracy and so he was sent back to Manila from Spain where he reached enroute to Cuba and here he was tried by a court-martial for sedition and rebellion and was condemned to death. In the early morning of the 30th December, 1896, he was taken to the Luneta where he was shot down to death. The following is a portion of the beautiful poem he wrote just before his death.

‘I die while dawn’s rich iris hues are  
     Staining yet the sky,  
 Heralds of the freer day still hidden from view  
 Behind the night’s dark mantle. And should  
     The morning nigh  
 Need crimson, shed my heart’s blood quickly,  
     Freely let it dye  
 ‘The newborn light with the glory of its  
     Ensanguined hue.’

# CELEBES

It was on the 9th January, 1936, that I left manila for Celebes on board the S. S. 'Tjibadak.' In the morning VOYAGE I approached the local office of the Eastern and Philippines Shipping Agencies Ltd. for a 3rd class passage, but the manager refused to issue any third class passage to me, because the foreigners are not allowed to perchase any third class or deck passage, the Chinese being the only exception. So I booked a 2nd class passage for Macassar and deposited there one hundred and fifty guildens (about Rs. 260/-). This amount of money is returned if the traveller leaves the Dutch East Indies within six months. At about 4 P. M. I left the Indian temple, bidding good-bye to my Indian friends, and came direct to the wharf where I found some other Indian friends waiting for me. After chatting with them for a while I took leave of them and got on board the ship,

standing nearby. After a few minutes the ship left the pier amidst cheers of joy of friends of the passengers.

The ship contained five classes, namely, 1st class, 2nd class (A), 2nd class (B), 3rd class and deck. The last three classes were occupied by the Chinese passengers. The passengers of these classes were served their meals in their respective places, but the passengers of the upper two classes were served in the separate dining halls.

The weather was favourable. So the boat was running swiftly. After passing long five days on board the ship we MACASSAR arrived at last at the waters of Macassar in the morning of the 14th January. The tiled roofs of the small houses in the town of Macassar amidst innumerable cocoa-nut trees came in view and the town looked most beautiful and charming. Soon the ship touched the pier amidst cheers of the people on the wharf. Almost all of these people looked like Indian Mohammedans, because they were dressed in *Sarong* with *fez* on their heads. At about ten we landed at the wharf and proceeded to the city. Setting my foot outside

the gate of the custom-house I asked the people a few questions, but no one understood me. So they took me to the police station of course not to lock me up but to help me out of this difficulty. There also I met no better fate. So, without a moment's delay I came out and began to cycle to and fro to find out a hotel. At last I found an Indian on a street. I can not express to-day how much pleased I was to see an Indian at that time. I approached and asked him to show me a hotel, but he, instead of showing me a hotel, took me to his house and requested me to put up with him.

Macassar is a big town. The population is 80,000 of whom the Europeans number 3500, the Chinese 15500, other Asiatics 1000 and the rest are the natives of the land. Most of the Europeans are Holanders who hold most of the important government posts. Of the Asiatics the majority are engaged in business. The principal streets are wide and metalled and these are kept very clean. Most of the houses, built of wood and tiles, are small. For communication there are motor taxis and calesas. The taxi fare is

very dear. In the town stands an old fort which was built in the 17th century.

It is the biggest port in Celebes. It trades mainly with the Dutch East Indies. The town looks most beautiful because of its fine location facing the Strait of Macassar with hills in the back ground.

After three days' stay in Macassar I left for Malino, a health resort, situated on 3300 ft. above sea-level. The entire road became muddy owing to heavy downpour of rains. However, I began to proceed on with great difficulties—sometimes by cycling and sometimes by pushing the cycle with hands, and at last reached the town at dusk and put up in a Chinese hotel which cost me two guildens only (Rs. 3/8/-) per day.

Malino is a small town. The roads are neat and clean. It is the best health resort in Celebes. Its calmness and quietness and its lovely scenery attract many foreign visitors every year. This town can be reached only by a motor taxi which also is not always available.

I stayed in this beautiful town for two days only and on the following morning I left

the town and reached Macassar in the evening. Next morning I left the town to see the beautiful fall of Bantimurung. It is situated on 1600 ft. above sea-level and it falls into the lake. The natural scenery here is very lovely. It is only twenty-eight miles off Macassar. After visiting the fall I returned to the town in the evening and decided to catch a boat bound for Bali on the day following.

## Celebes

Celebes is a big island. It is separated from Borneo by the Strait of Macassar. The entire island is covered with deep forests and it contains a number of hills most of which are volcanic. It contains a number of gold, silver and copper mines. Sulphur is plentiful in the east of Macassar.

The island enjoys tropical climate, but its extreme heat is tempered by sea breezes. It gets frequent rainfalls, but heavy rain falls in the months of January and February.

The population of the island is estimated at 2,000,000 including a few hundred thousands



of foreigners. Most of the people are descendants of the Malaysians and the Indonesians who migrated here many centuries back. They are the civilised people of the island. The aborigines of this island are still in the primitive stage of civilisation. They live in deep forests in the hills and they are naked and are still found to dance with human skulls. The females of this land always keep their upper bodies naked. The people are short in stature and dark in complexion. They possess round faces and flat noses. Both males and females wear *Sarong*. The males put on fez or cap. The females keep long hair. They take meals several times in course of a day. They take rice, vegetables, fish and beef. They do not use any curry-powder in preparing curries. They use cocoa-nut oil. Their process of cooking is like that of the Filipinos. By religion almost all are Mohammedans. The Dutch came here to rule perhaps in the middle of the 17th century. At present there is no political discontent in this island.

# IN AN ISLAND OF HINDOOISM

It was the 22nd January, 1936. According to my previous arrangement I got ready with my little luggage after lunch and VOYAEG then left my friend's lodge and came to the booking office of a Dutch Steam Ship Company and booked a 2nd class passage there for Boeclong in Bali. At about 3 P. M. I got on board a Dutch boat and left the shore of Macassar at about 3-30 P. M. At about 5-30 the ship began to face heavy rains and wind and after a little while a big cyclone appeared with all its wrath. At that very moment the captain of the ship rang the danger bell and soon the passengers hurried down to their respective places. I had to take my bed because of heavy rolling of the ship. From my bed I could see through the glassy window the angry waves like a mountain dashing against

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the ship with all their fury. I was much frightened and so I closed my eyes which I did not open until the ship made its way to a neighbouring island after struggling against the cyclone for hours together. The cyclone disappeared at about ten at night and at eleven the ship sailed again. Next day at about 5 P. M. the ship reached Boeleleng, a noted sea port of Bali. As there was no proper harbour there, the ship anchored in the sea and herefrom the island looked very charming. Only a few houses with tiles on roofs came in view and these seemed to be peeping from behind innumerable cocoas. On the back of the little town stand a hill with all its loveliness.

The passport officer came on board and examined our passports as well as the receipts of the deposit of one hundred BOELELENG and fifty guildens and allowed us to land in Bali. In the meantime some small boats came to carry the passengers ashore. I accompanied by an European passenger got into one of these boats and paid the boatman only fifty cents (about fourteen annas) each. After half an hour the boat reached the land and we landed in the

island of Hindooism at about 7 P. M. In this town I put up in a Chinese hotel.

Next morning accompanied by the hotel owner I set out to visit the famous Singsit Hindoo temple. It is situated in a village at a distance of only six miles. We hired a calesa which cost us only ten cents. It took only half an hour to reach the temple. We alighted before the gate. On the pillars of the gate were found a few images of gods and demons. We entered through this gate and came before another which was closed from inside. We tapped at the door and it opened after a while. Entering into the temple yard we found about fifty Balinese of both sexes seated on the grassy yard before the temples in deep devotion. It was a festival day and so the devotees came from far and near to offer puja in this famous temple. A priest assisted by his wife and a girl was offering puja from outside the temples. In the yard there are three temples and four rest houses where the devotees can take rest. The temples contain images of a number of gods like Brahma, Vishnu, Maheshwara and Indra on their outer bodies. The Balinese do not install any image of a god inside any temple.

They build images on the outer body of a temple. While the devotees and the priest were in deep devotion, some dogs, which had been loitering in the yard for a long time, came and dashed against the priest and some devotees. I was surprised when I found them sitting in devotion inspite of touch of the dogs. In most of the hands of the devotees I found pieces of long palm leaves containing the *Puja-mantras*. These are Sanskrit *mantras* written in their own characters. The priest made the water sacred before commencing puja by chanting the *mantra* which includes the names of the seven sacred rivers of India. When the *puja* was over, the priest came with flowers and a pot full of sacred water and blessed everyone. When it was over, the devotees rushed towards the priest with little glasses in hands to take a little quantity of *charanamrita*. At the end the priest distributed plates full of *naibedya* amongst the devotees. So long I was thinking about the caste of the priest who had no sacred thread. Hence when most of the devotees left the temple, I approached the priest and asked him as to what caste he belonged to. He replied me most unhesitatingly that he

was a *Sudra* by caste and the girl was a *Brahmin*. He told me also that in Bali every one could do such priestly work if he had proper knowledge of *mantras*.

It is the most famous temple. It is at present in decaying condition. From far and near thousands of devotees come here to offer *puja* on certain occasions

After visiting the temple we returned to our hotel and after lunch we again set out to have a look round Singaradja, the Capital of Bali. Singaradja is only two miles off Boeileleng. The streets are metalled and clean. Almost at every crossing of roads are found a number of images of gods and demons. It is a small town. In the evening we returned to our hotel. I felt amazed when I found the half naked ladies, young and old, walking on the streets. The women of Bali keep their upper bodies always uncovered and they do not feel ashamed when they approach the foreigners in that state of nakedness.

Boeileleng is a small town. Of the population the majority are the Chinese. The streets are metalled and contain small shops on either sides. Most of the shops are owned by the foreigners amongst whom are found

the Chinese, the Arabians and the Indian Mohammedans. A very few Balinese are found engaged in business. The best part of the town is the place where stand the European quarters.

After a day's halt I left the town early in the next morning for Antosary. The distance is about forty miles. The road, **ANTOSARY** which was then in a very poor condition, runs much up and down, because it passes through a number of high hills. However, with great difficulties I began to proceed onwards sometimes cycling and sometimes pushing my cycle with hands and arrived at the town at about twelve and found my shelter in a Chinese hotel. The hotel charge was very cheap. It cost me only one guilder for a day..

Antosary is a small town. The population is only a few thousands. It is a big junction of roads which lead to the different parts of Bali. The town stands on a hill and so the streets run up and down. The majority of the population are the Chinese and the Arabians. Here also at every crossing of roads images of gods are found. The innumerable temples in the villages and in the towns show the

travellers the existence of Hindooism in the land.

Next morning, the 26th January, after my breakfast I set out on my journey to Den-Pasar. The distance is only thirty DEN PASAR miles. The entire road is metalled and it runs through many hilly villages. The villages are small and lie adjacent to one another. These are dotted with Hindoo temples. The village markets are crowded with the Chinese and with the Arabians who have penetrated into every corner of the land. In these markets are found also some Balinese girls selling goods in the state of half nakedness. The Balinese always chew betel with betel-nut and lime. By both sides of the road lay green paddy fields and gardens of cocoas. After cycling for four hours I arrived at Den Pasar at ten and took my shelter in a hotel situated on the main road. After lunch I met Mr. Keshan Lal, a teacher in a private school, and after a while we both set out to visit the famous Hindoo temple 'Nambanang Badung.' It lies in a corner of the town. It was built about four hundred years ago and is at present in decaying condition. On the pillars of the



entrance gate stand two demons perhaps to protect the temple against the intruders. Inside there are several temples in the court-yard around the rest houses. On certain occasions these temples are visited by thousands of devotees. On the bodies of these temples stand the images of Brahma, Vishnu, Maheshwara and Indra and in a corner of the court-yard lies a big image of a snake. The appearance of the images is unlike that of the images in India.

Next morning after our breakfast we set out to see a Brahmin priest. His house was very near to ours. It was enclosed by a wall on which were found images of gods and demons. In the court-yard we found a boy playing under an orange tree. He took us to his father who was engaged in writing letters on a mattress in a small room. At the entrance of his room we were warmly received by him. We then took our seats on the mattress and soon we began to talk with him about Hindooism prevalent in Bali. In course of talks he regretted saying that they did not find any Indian scholar in Bali to whom they could learn Sanskrit. It is true that many Balinese are eager to

learn Sanskrit, but they can not do so, because in Bali there is no Sanskrit scholar. It can be said without doubt that if any Indian scholar goes there to open a class for imparting Sanskrit education to the people, he can exercise great influence over them within a short time. As I was ignorant of the Malayan language, my companion acted here as an interpreter. He could speak it fluently. After an hour's talk we took leave of him and returned to our respective lodges.

In the evening while I was engaged in reading a book on the balcony of the hotel, a Chinese gentleman came and took his seat on an arm chair by my side and after a while began to talk with me regarding the lives of the Balinese peasants. In course of our talks he talked highly of Mahatma Gandhi and concluded saying that Mr. Gandhi was so widely known that his photo could be found in many of the Balinese houses. I was astonished to hear this and thought that how could it be possible for the people of the land, where no newspaper was published, to possess his photo. However, he took me to a barber's house inside which I found a big photo of Mahatmaji hanging on a wall. Then I asked

the owner a few questions about Mahatmaji. He replied 'I don't know much of him, but I have heard that he is as great as our Lord Krishna.' This is what many of the Balinese say of Mahatmaji.

Next day while I with an Indian friend was taking evening stroll on the principal street of the town, a young picture hawker approached us and showed some pictures among which there were also a few photos of some young Balinese girls. When we were seeing these photos, the boy asked us whether we wanted any of the girls and if we did so, he could manage to send her to our lodge. In this island also prostitution is carried on in most of the Chinese hotels, because most of the foreigners are found to put up there.

Den Pasar, a small but a famous town of Bali, is situated on a table land. The principal street of the town only is metalled and on this street stand most of the foreigners' shops. Besides a number of small Chinese hotels the town contains two high class European hotels of which Bali Hotel is the best. In those two hotels the guests are charged ten guildens per day. In the Bali hotel

beautiful dances of the Balinese girls are performed twice in every week. In the Chinese hotels the guests are charged only a guilder per day. It is the only town in Bali which can boast of a museum where have been preserved many old images of Hindoo gods and goddesses. The town is divided by a hilly rivulet over which there is a bridge. In this stream are always found many Balinese of both sexes taking baths side by side in stark naked condition.

After staying in Den Pasar for four days I started in the morning of the 30th January for Gilmanoeck. In the evening I arrived GILMANOEK at Negara and passed the night in a small Chinese hotel. It is a small town and here also are found a large number of Hindoo temples. The streets are not wide and those are unmetalled and dirty. Next morning I started again and reached Gilmanoeck at about 11 A. M. and stayed there in the rest house for the day. Here I decided to catch a launch on the following morning to reach Java.

Gilmanoeck is a small village situated very near to Java. The distance between this village and Banjoewangi, the first town of Java,

is about four miles. The village contains a small ferry station which has added importance to it. Small launches ply between this village and Banjoewangi twice in every week.

## Bali

Bali is a small island situated between the Java sea and the Indian Ocean.

It lies to the east of Java.

POSITION The area of the island is only 2296 square miles. It is mountaineous and many of the hills contain volcanoes of which Kintamani is the biggest. The biggest peak in Bali is the Mount Gunong Agung which is called the Bali Peak. It rises up to the height of 10560 ft. above sea-level.

The island enjoys a tropical climate, but its tropical heat is tempered by sea breezes.

CLIMATE The temperature varies very little throughout the year. It enjoys no winter. Here heavy rainfalls begin

from November and last up to July. In other months it rains more or less.

The houses in the villages are built of straws and cocoa-nut leaves and in the towns these are built of wood HOUSES and tiles. As all the members of a family live jointly, they require a large accommodation. So they build a number of small houses and temples and enclose those by an earthen wall. Almost in every house cocoas are found in abundance.

According to the census of 1930 the population of Bali stands at 1,101,373 most of whom are the descendants of the POPULATION, Javanese and the rest are the APPEARANCE pure Balinese. Many Javanese & migrated here about six hundred DRESS years ago. The people are dark in complexion and possess flat noses. They are short in stature, but they have good physique. They wear *Sarong*. The males put on turbans, but the females cover neither their heads nor the upper parts of their bodies. The females keep long hair.

The staple food of the people is rice and along with it they take vegetables, fish

and meat. The people belonging to the lower castes take beef  
 FOOD also. They use curry-powder especially chilly-powder and cocoa-nut oil in preparing curries. Their process of cooking is like that of the Javanese. They take food with the help of their fingers and take meals several times in course of a day. They like dry fish very much.

The Balinese are Hindoos. Hindooism came here through Java. Most of the Balinese are the descendants of the Javanese  
 RELIGION Hindoos who fled away to Bali in fear of being converted into Islamism by the preachers of that faith who went there from Guzrat (India) and Arabia about six hundred years ago. The preachers of that faith never penetrated into Bali and so the people of this island still retain the faith in Hindooism. The people recognise four castes only, namely, Brahmin, Kshatriya, Vaishya and Sudra. The Brahmins lead the society. They perform no thread ceremony and they do not receive any sacred thread. It is noteworthy that in Bali the son of a priest does not inherit his father's profession. A priest is elected in a meeting by all

Brahmins. Then he receives a sacred thread in a ceremony attended by all Hindoos. After the ceremony is over he keeps the thread into a box. He receives it again when he performs any ceremony. He leads a pure Brahmin life. He is vegetarian and takes meal once a day. In every morning he prays before breakfast. Other Brahmins do not pray. They eat fish, meat and even pork, but for these no objection is raised in the society. There is no untouchability in this land of Hindooism. So a son of a priest is often found to take his meal with a Sudra and even with a Mohammedan. The Mohammedans living here are tolerable out-castes.

The Balinese are agriculturists. Both the sexes are found to work in fields. As the lands are very fertile and get enough rain-water throughout the year, the peasants do not feel any difficulty in cultivating their fields. Paddy is the principal crop they grow in the fields and they get it three or four times a year. Such fertile lands are rarely seen in other countries. The people are simple and are contented with their simple habits. So



they do not know what hunger means. In the long life of this land she has never experienced any famine. The people know nothing even about the last world-wide economic depression which caused a panic in the minds of the peasants of other countries. The people of Bali get enough food in the fields to satisfy their own needs.

Marriages in Bali are arranged and settled by the guardians of both the parties.

In marriages also the Balinese MARRIAGE are very liberal. Here a Brahmin

boy can marry a girl belonging to a low caste, but a Brahmin girl is not allowed to marry a non-Brahmin. At the time of marriages they have to chant Sanskrit *mantras*. These *mantras* are written on pieces of palm leaves in their own characters. Their pronunciations are incorrect and they do not understand any meaning of the Sanskrit words. So long the widows were not allowed to marry. Even to-day most of the widows do not marry. But if any one does, no objection is raised against the action in the society. So liberal are the Hindoos of Bali !

After death the Hindoos cremate the body.

But those, who are very poor and who can not afford the heavy expenses for the cremation, bury the dead body. In the case  
**FUNERAL** of a poor Brahmin he is allowed to bury the body for a year only and during this period he has to collect money to bear the expense of the cremation of the body. So most of the cremation ceremonies are performed during the months of August, September and October when it seldom rains. After death the family members perform *Sraddha* ceremony on the 3rd, 7th and on the 11th day. Every Hindoo has to follow this rule. I have been told that in Bali also '*Satee Pratha*' prevailed until very recently. It was abolished by the Dutch authorities only about thirty years ago.

In the year 1597 some Dutch navigators under the leadership of Cornelis Houtman visited this island and after a short  
**DUTCH** period they went away. Again  
**RULE** they visited it in 1849 and conquered the two small towns of Boeleleng and Singaradja and since then they had been engaged in ceaseless wars against the native kings of the land for a long time. At last after protracted struggles

the Holanders conquered the entire island in 1906. Most of the native kings did not submit to the Dutch rule. They considered it better to commit suicide than to surrender to the conquerers. At present this island is governed by a Dutch Governor who is responsible to the Governor General of the Dutch East Indies.

# JAVA

It was the 1st February of 1936. Early in the morning I left my bed and got ready after breakfast with my little **BANJOEWANGI** luggage and then came to the ferry station at about eight and boarded a small launch bound for Banjoewangi. We were only eight passengers. The passage cost me one guilder and fifty cents. The sea was calm and quiet and so it took only an hour and half to reach Banjoewangi. Landing there on the small wharf I proceeded to the town and there I found my shelter in a small Indian hotel for the day.

Banjoewangi is a small town, situated to the extreme south of the island facing the sea. Behind it stand a few volcanic hills. It is inhabited by only a few thousands of souls most of whom are the foreigners. Here there are also some Indians who are engaged in business. The streets are wide and metalled and on either sides of them stand small houses which are mainly built of wood and tiles. The town is the

terminus of the trains and of the road which leads to the other end of the island.

After a day's stay there I left for Sourabaya early in the next morning. I had to feel great difficulties in cycling up and down the high hills that came on my way.

These hills are not covered with  
 PROBALINGGO deep forests and on some of  
 the hills beautiful small towns  
 have sprung up. Many villages also came on my way. These villages are small and in every village plantain trees are found in abundance. At considerable distances many rest houses are found on the road where anyone can pass night quite comfortably. Besides rest houses many Chinese hotels are also found. The principal road is entirely metalled and is in excellent condition. After cycling along this fine road for the whole day I arrived at Probalingo in the evening and put up there in a road-side Chinese hotel. The manager did not understand me and so firstly he refused to admit me, but being helpless when I attracted his attention to the sign board of my cycle on which was written 'World-Tourist' in the Chinese characters, he understood me then and without any delay and

objection admitted me into the hotel for the night. It is a very small town. Of the foreign population the Chinese form the majority. Here also many Indian Mohammedans are found engaged in business.

Next morning I left the town and cycling along the fine metalled road arrived at Sourabaya in the evening and SOURABAYA put up in a big hotel located on a principal street. The room in which I was accommodated cost me only two guildens per day. I stayed there, but I took my meal in a small Javanese restaurant. As the Javanese use curry-powder in the curries, their food was palatable to me. One meal consisting of a plateful of rice, a dish of egg-curry and a plateful of vegetable together with a little Javanese pickle would cost me fifteen cents only.

Next morning I called on Mr. Kundan Das, a young educated Sindhi silk merchant to whom I was introduced by a friend of mine. The gentleman was the President of the Sindhi Merchants' Association and the Vice-President of the Indian Sporting Club. After an exchange of a few words he invited me to the meeting of the Merchants' Association

held in the evening and in this meeting the merchants presented me with a purse in appreciation of my enterprising spirit. Next day I was requested to attend the meeting of the Sporting Club. Accordingly accompanied by Mr. Das I reached the club-house in the afternoon and there I was extended a hearty welcome by the members of the club. In this meeting I had to speak a little about my adventurous tour and at the close of my speech I was presented with a purse by the Sporting Club. The Sporting Club was organised about four years ago and its members contributed substantially to purchase a plot of land in the outskirt of the city. At present they possess a magnificent club-house in a corner of the play ground. All sorts of games are played there. Among the members are found Hindoos, Mohammedans, Sikhs and Arabians, all of whom are bound together by a common bond of love and fellowship. However, after the dispersal of the gathering I was introduced by Mr. Das to Mr. De, the only Bengalee in the city. In course of talks when he came to learn that I had put up in a Chinese hotel, he regretted very much and requested me to put up with him.

One evening accompanied by Mr. De I set out to call on Dr. Sutama. At the entrance of his house we were extended a hearty welcome by Dr. Sutama himself and getting inside we took our seats on cushioned chairs around a small table. By our side lay another table and there was a number of chairs around it. The room was big and it was decorated with varieties of flowers and lights. Some pictures and photos also were found hanging against the walls. The pictures of our Lord Srikrishna and Goddess Kali attracted my attention. Dr. Sutama did not fail to possess also the photos of Mahatma Gandhi. As a meeting of their association was going on at that time, he was coming once to our table to chat with us and again a little after he was leaving us for presiding over the meeting. In this way our conversation went on until eleven when we stood up to bid him good-bye. He then invited us to a dinner next evening. We gladly accepted the invitation and then left for our lodge. Dr. Sutama is a Mohammedan though he possesses a Hindoo name. He was then the officer-in-charge of a government hospital. He is tall and fair in complexion. He is considered a



great patriot and held in high esteem by the Javanese.

Next evening while taking dinner with him at his house, I asked him in course of talks why he being a Mohammedan dared possess the pictures of Shrikrishna and Kali. He then replied me with a joke 'I am not an Indian Mohammedan that the possession of pictures of the Hindoo Gods will endanger my life. To-day I feel proud to say that I am the descendant of a Hindoo. I have read with great interest and devotion the Gita, the Ramayana and the Mahabharata. I have also read the history of Aryasthan. I am always anxious to visit the places of Rajputana where the great heroes and the heroines were born and played their parts. I am eager also to see Mahatma Gandhi, the great teacher of the modern world who has brought new hopes to the poor and the exploited people of the world.' He then narrated how an Indian Mohammedan approached and requested him to throw away those pictures of Srikrishna and Kali.

After dinner he took us to their opera-house to show the performance of a social opera. The entrance was regulated by tickets, but we had not to pay anything, because

we were the guests of Dr. Sutama who was the president of the managing committee of the opera-house. We took our seats in the front row. It was a vast hall. In front of the stage some photos of the prominent Javanese national leaders like Dr. Sutama and Mr. Sukarna were found hanging against the walls.

Soon the play began with a song in chorus. As it was played in their language, Dr. Sutama translated it into English to make me understand the meaning of the play. Their theatrical art is a little peculiar to ours. In the play every actor and actress sings after every word. We stayed here for an hour only and then came out of the hall and left for our respective lodges.

Sourabaya stands second amongst the big cities of Java, containing a population of about two hundred thousand. It is situated to the south of the island, facing the Java Sea. It is a cosmopolitan city. Of the population the Chinese form the majority. The Indian residents in the city number about five hundred, most of whom are engaged in trade. The streets are wide and metalled. For communication in the city there are

trams, motor buses, three wheeled motor taxis, calesas and rickshaws. Motor taxis are more popular. The fare also is cheap. Only a piece of ten cents is required to travel over a distance of about a mile and half. In a corner of the city stands a zoological garden which has a fair collection of animals. Here there are some white monkeys which are attractive to the visitors. Inside the garden are located a small museum and an aquarium.

On the 10th February I left the city for Batavia. The entire road was in excellent condition. The roads in Java are better than those in any other eastern country. On my way to the Capital of the Dutch East Indies I took a few halts in the towns of Singasary, Grambanan, Borobudur, Mendut and Boitenzory. The towns are small and in most of the places many Hindoo temples are found. The existence of some temples and the ruins of many others are the witnesses of the great influence Hindooism once exercised over the people of Java. The latter town is famous for a big botanical garden.

After a few days' stay enroute I arrived at the city of Batavia on the 16th February and put up there in a Chinese hotel. In the

evening a meeting of the Chinese students was organised and I was requested to speak something about the thrilling experiences of my travels. After the break up of the meeting when I came out of the hall, I suddenly found myself surrounded by about forty young students who were eager to have my autographs. I gladly satisfied their curiosity.

Batavia is the biggest city, containing a population of more than three hundred thousand. It is the seat of the government of the Dutch East Indies and lies at a distance of only six miles from its harbour at Priok. The streets are wide and metalled and these are neat and clean. There is a good number of cinema-houses in the city. It is the biggest educational centre in Java. I stayed in the city for three days only and here I made up my mind to catch a boat for Padang in Sumatra.

## Java

Java is a big island, situated very near the equator. It stretches east and west with a steep rocky coast to the Indian

**POSITION** Ocean on the south, but with low and flat shores to the Java Sea on the north. It lies on the great volcanic girdle, that fences the western side of the Pacific Ocean, and itself possesses several active and a large number of extinct volcanoes, such as, Smeru (12,028 ft.), Sumbing (10,965 ft.), Slamet or Gedeh ( 11,244 ft. ) and Merapi ( 9,469 ft. ).

The island enjoys tropical climate, but its extreme heat is tempered by sea breezes.

**CLIMATE** The monsoon begins here from December and lasts up to August and during these months the island gets frequent heavy showers of rain.

The island is most densely populated. According to the latest census the population of the island stands at 41,719,524.

**POPULATION,** Most of the people are the  
**APPEARANCE,** descendants of the Malaysians  
**DRESS** who migrated here many  
**& FOOD** centuries ago. They are short

in stature and dark in complexion. They possess flat noses. The people both male and female wear *sarong*. Rice is their staple food and with it they take vegetables, fish, meat, beef etc. They take their food several times in course of a day. They use curry-powder and cocoa-nut oil in preparing curries and their process of cooking is like that of ours.

The vast majority of the population are Mohammedans, but many of them still possess Hindoo names. They were originally  
RELIGION      Hindoos but were converted  
into Islamism a few centuries ago by some preachers of that faith most of whom went there from Guzrat (India) and Arabia. After sometime when the Islamism became dominant there, many Hindoos fled away from the island to Bali in fear of conversion into Islamism. At present the Hindoos in this island form only 2% of the population. Many Mohammedans of the island have not yet been able to give up the Hindoo traditions.

The Holanders visited this island for trade about three hundred and fifty years ago. At that time the native kings were

engaged in feuds. Taking advantage of the opportunity the Holanders like other European traders sided with one against GOVERNMENT the other and by this policy they conquered the island in course of time. The island is at present governed by the Governor General of the Dutch East Indies. He is assisted in the affairs of administration by an Advisory Council which consists of some elected and some nominated members. The council was formed in 1916 when the people demanded self-government.

The first political organisation in Java was formed in the month of April, 1908, by Dr. Sutama who was then a POLITICAL school student. It was named CONDITION Boedi Oetomo and its aim was to develop the spirit of nationalism. The first general meeting of the organisation was held after its birth under the presidentship of Late Mr. Tirtha Kushuma, the then regent of Karanganjar. In its infant stage it always requested the government to pay due attention to the public education. It spread its branches all over the island, but it did not receive

proper support from the public. In 1911 another association named Sarekat Islam was formed in Solo under the leadership of Mr. Hadji Samoedi. Its aims and objects were to compete successfully in the commercial sphere with the Chinese traders. In 1916 both the said organisations participated in politics and they sent their representatives to the Advisory Council which was newly formed in that year. In 1919 Sarekat Islam (S. I.) was divided into two parties—one remained as a commercial body and the other became a socialist organisation. The leaders of the socialist organisation were (a) Mr. Moesa, (b) Mr. Alimin and (c) Mr. Tan Malaka. The socialists exercised great influence over the people. They led many strikes of the workers in the government railways and in numerous factories all over Java in three years from 1923 to 1926. In 1926 the peasants of Bantam and Padang revolted under the leadership of the socialists against the Dutch authorities. As the revolt did not spread all over Java and Sumatra, It was easily suppressed by the government. After suppressing the armed uprising the government banished about two



thousand socialists to the jungles of Dutch New Guinea where they are still in exile. In 1927 a new organisation named Party National Indonesia sprang up. Its leader was Mr. Sukarna who is widely known in Java as Engineer Sukarna. He declared full independence for the Dutch East Indies as the goal of his organisation. In 1934 this organisation was divided into two parties. Both the parties had a common goal. The government was much afraid of the activities of these extremists. So, to nip the political agitations in the bud the authorities exiled all the leaders and the members of both the parties. As a result there is no political agitation at present in Java and Sumatra. Boedi Oetomo lives still to-day. It was reorganised in December, 1935 and it was renamed as Party Indonesia Raja. It is chiefly interested in social activities.

# SUMATRA

It was the 19th February. In the morning I booked a deck passage in the office of the K. P. M. Shipping Agencies  
**VOYAGE** Ltd. and boarded a big vessel bound for Padang in Sumatra in the afternoon. On board I found some Indian traders who also booked for Padang. The voyage lasting for three days was a pleasant one, because I passed my time in pleasant companionship of my Indian friends. After three days the boat reached Padang.

Landing there on the wharf along with other passengers I proceeded without delay to the town and secured shelter in a  
**PADANG** Chinese hotel. The charge was one guilden only per day.

Padang is the biggest town in Sumatra. It contains a population of more than eighty thousand, the majority of whom are the Chinese. The streets are metalled and these are kept  
M. T. E.—18

very neat and clean. There are many Indian residents here, most of whom are engaged in business.

After two days' stay I left the town on my cycle in the morning of the 24th February for Medan. At about

A NIGHT IN A DEEP FOREST	1 P. M. I arrived at a small town where I took my lunch and after a little rest there continued my journey again.
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The road was not metalled and it was running through many high hills. With great difficulties I began to cycle on and at dusk came before a deep forest. The darkness was fast enveloping the forest. So I began cycling in a high speed, but could not cross the forest, because I was soon overtaken by dark night and at every now and then the stillness of the night began to be disturbed by the roarings of the tigers and other wild beasts. I was overwhelmed with fright and so decided not to proceed any further. As there was no time then to turn back, I became ready for the inevitable consequence. I selected a spot by a side of the road and keeping my cycle and the bag there I collected some dry woods and leaves

and placed those in a heap. I collected some more and kept those in stock to keep the fire always in flames throughout the night. I lay wide awake, because the stillness of the night was carrying to me the howls of the wild beasts. Next morning when the sun rose with all the brilliancy, I continued my journey on and after an hour's cycling I passed the big jungle and reached the neighbouring town at about 8 A. M. and found my shelter in a small hotel. Next morning I left the town and arrived at Medan in the evening and there I passed two days in a small Arabian hotel.

Medan is a big town, containing a population of about fifty thousand of whom about one thousand and five hundred are  
MEDAN the Indian residents most of whom are engaged in business. The majority of the Indians hail from the Panjub. They have established here a *Gurudwara* and a school for the education of their children. The streets of the town are metalled and clean and on either sides stand small houses. Here lives a Sultan who is a descendant of the last independent king, but he possesses no administrative power. He is given a princely allowance. The town is also a noted sea port, but

it lies at a distance of sixteen miles only from its harbour. Here I decided to return to my motherland for publishing a book on my travels in the Far-East.

## Sumatra

Sumatra lies on the equator and it is situated to the north of Java. It is the fifth largest island in the world, the area being 184,199 square miles. The entire island is covered with deep forests and hills. It enjoys tropical climate, but its tropical heat is tempered to a great extent by sea breezes. The monsoon begins here from November and lasts up to August. The land enjoys no winter. According to the census of 1930 the population of the island stands at 8,238,570. Most of the people are the descendants of the Malaysians and the rest are the aborigines who still live in deep jungles and who are still in the primitive stage of civilisation. The aborigines are tall and strong and are dark in complexion. They

wear no clothes and look fierce. The civilised people are dark in complexion like the Indians. They possess flat noses. They wear *Sarong*. Rice is their staple food. They take vegetables, fish, meat and beef. They are very fond of dry fish. They use cocoa-nut oil and curry-powder in the curries. They take food several times in course of a day and their process of cooking and ways of taking meals are like those of the Javanese.

Almost all are Mohammedans. The people were Hindoos long ago. They were converted into Islamism only about five hundred years ago. Though they profess the faith of Mohammed, they still observe Hindoo traditions. Many people still possess Hindoo names and in the villages the people still tell to their children many legends from the Ramayana and the Mahabharata.

The people speak the Malayan language. They write it in Roman characters. In education they are not so advanced as the Javanese are. The island was conquered by the Holanders many centuries ago. It is at present governed by a Governor who is responsible to the Governor General of the Dutch East Indies who lives in Batavia.

# BACK TO INDIA

According to my previous decision I left the shore of Sumatra for Penang on a Dutch boat in the evening of the VOYAGE 28th February. It was a night's journey only. I booked a 2nd class passage which cost me only fourteen guildens. Early in the next morning the ship reached Penang. Here I put up in a Chinese hotel for the day. Next day I left Penang on board the S. S. Rohna and reached Madras on the 7th March. During my short stay in the city I made a venture of putting down my experiences of the tour in this book.

THE END







